

The Congregational Quarterly

EDITORIAL

THERE are signs of renewed vigour and clarity in the policies of the West in relation to the needy peoples of the world and the implacable hostility of Communist imperialism. The visit of the Queen to Nigeria was a brilliantly timed demonstration of the spirit and aims of British policy in Africa ; and from the visit of the Foreign Secretary to several Eastern countries some good may be expected. In America Mr. Eisenhower's announcement that he is to offer himself for re-election has, without reflection upon any other candidate, been received with great satisfaction.

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It is unlikely that many people unless they are professionally obliged to do so will read the 46-page double-columned booklet published in London by *Soviet News* containing what is said to be the full text of the speeches of Mr. Bulgannin and Mr. Khrushchov during their recent tour in India, Burma and Afganistan. How far these reports have been edited for distribution in this country we have no means of checking. In the texts of the fifty-two speeches and three joint statements is abundant evidence of the care and skill always to be expected of Communist propaganda variously adapted for the audiences to whom it is addressed. The whole tour was a major action in the war of ideas in which we are now all engaged. One is tempted to think that if this is the best that the Russians can do it is not very formidable—the crude attacks on the West and the assumption that the peoples of India have no knowledge of Russia's terrible record since the end of the war—until one recalls that these smooth insincerities were addressed to people of little political experience, peculiarly sensitive to criticism and flattery.

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In one of his speeches at Lake Success in 1954 Vishinsky, then Soviet delegate to the United Nations, declared, "We shall win by our ideas, our brains and our doctrines." We received it then as heartening evidence that the Russian hope

of conquest by force of arms was fading. It would appear that that hope has now faded into the background of Soviet policy for the terrible reason that to engage in certain mutual destruction can no longer be an instrument of national policy. No country in the world is afraid of conquest by the West ; but can the statesmen of India have any confidence that the Russians would woo the Eastern countries if they could intimidate them ?

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Mr. Selwyn Lloyd in a House of Commons debate on foreign affairs has echoed Vishinsky's words. " If it is to be a battle to ideas, fairly waged," he declared, " then we have nothing to fear and fear nothing." A reading of these Soviet speeches supports him. The campaign for 'peace' is riddled to the point of absurdity by the Russian record in Greece, Korea, Persia, Indo-China and now Egypt and Cyprus. She may be legally entitled to sell arms to Egypt, but it is no contribution to peace in one of remaining areas where it is possible to stir up trouble. The attack on British colonialism in the mouth of one of the men responsible for the formation of police States throughout the largest empire in the world would be blown away by gales of laughter were it not so unspeakably tragic ; while the campaign to 'ban the bomb' is as hollow as the rest when it comes from a government that has retained an enormous preponderance of all other weapons of war while the rest of the world demobilised.

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Against this continuing record of tyranny and oppression what has the West to offer ? Firstly, and decisively, it offers a free democracy which recognises the inherent dignity of the common man and bases its whole life on his sense of responsibility and, by separating its judicial system from government, subordinates authority to justice ; secondly, it offers the free discussion of affairs at home and abroad in speech and writing and publishes all relevant facts and statistics ; thirdly, an ever-widening system of education offers to every man the place in the community he has the energy and ability to fill.

In this framework the common man finds himself among his fellows, worships God according to his conscience and, though many things are yet lacking, within it are included the means of development and methods of reform.

The Foreign Secretary is right. In this war of ideas we have no need to fear unless we betray ourselves by perverting our opportunities through a materialism which ignores or for-

gets that the common man is a spiritual being and that the quest of his life is for a city that foundations, whose maker and builder is God.

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In the country we say that a man can live without friends, but he cannot live without neighbours. We must live with these Russian statesmen and even receive them with a sufficient courtesy to discuss how we can live together as neighbours, but we do not forget those liberally men and women who fill countless nameless graves or prisons or work themselves to an early death in the salt mines of Siberia. The only help we can give them now is not to abandon them in our thoughts and prayers. It is little enough.

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The House of Commons on a free vote has declared itself for the abolition of capital punishment. The implications of this vote will be clearer when these notes are read. The Government will not accept responsibility for legislation but time was found for a Private Member's Bill. The fate of such a bill in the House of Lords is uncertain, but it may well be held up for the statutory period of a year during which, the principle having been accepted, the details can be made clearer to a public opinion which has yet to be convinced.

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This decision means that punishment as such is to be taken out of the penal code, if for murder, then for all other offences. Execution is, of course, chiefly punishment; but it is also the irrevocable expression of the sense of the community that a murderer has forfeited his place within it. The law which protects him against private vengeance determines his fate. This is described by some abolitionists as 'revenge,' but this is surely a misuse of language. A murderer is never convicted of more than one crime, but it is well known that there have been cases where another charge was held in reserve if the first should not be proved. To determine what shall happen to a murderer is a heavy responsibility which must be examined more carefully than it was in debate.

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It is true that the idea of punishment has become less predominant in our penology, but lingers on as a deterrent. No one can say whether hanging is a deterrent to possible murderers. Most murderers must think they can 'get away with it' or are blinded by passion, though in the first House of Commons debate one member in a remarkable maiden speech

confessed that he has once been tempted to murder and had been deterred by the knowledge that if it were brought home to him he would be hanged. Prison officers have expressed disquiet out of their experience of violent prisoners. Their judgment cannot be ignored, but they can be given assurance if and when it is decided what is to be the alternative to hanging. (Readers of this journal will recall the article in October, 1955, by Dr. Micklem on E. H. W. Meyerstein, who had thought deeply on murder as representing sin in its ultimate form.)

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In Christian theology the consequences of sin are recognised, but punishment has no place. We are left with the problem of what to do with the criminal. As we have all received mercy, and hope for it, we must show mercy. Hanging must go, but a good deal more thought must be given to what treatment should be given not only to murderers but to criminals of all types. And perhaps the best incentive to thought will be to acknowledge the risks involved and to accept them.

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Why do Governments, irrespective of party, so often allow us to stumble on till disaster is imminent before exercising the proper functions of leadership? Our history between the wars provided several almost catastrophic examples and in the last few years we have lurched from one domestic crisis to another. Baldwin was driven to say that democracy is always two years too late. But why are we allowed in our home affairs to run like a vehicle hurtling down a steep hill with a double corner at the bottom till within sight of disaster the brakes are rammed on and we are jerked to our feet with our hearts in our mouths hoping for the best? The inflation has been with us long enough for all observers to know what was coming. Warnings have been shouted to us from overseas, but we have been satisfied that the old bus was running well enough for us to keep a foot hard pressed upon the accelerator. Now the driver has stamped on the brake.

Political economy used to be called the dismal science. Dismal indeed it can be, but science it assuredly is not. For if our economists were scientists they would agree with one another more often and provide us with the leadership we need.

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What moves us to this querulous, and almost despairing note, that concerns us especially who have had to make do

and mend on small fixed incomes with no expense accounts, is not only that the continuous depreciation of the value of money has put an unreasonable strain on ministerial households, but must be having an effect upon the recruitment for the ministry. This has long been too obvious to need comment, but we ourselves have latterly had the opportunity of seeing the effect upon our small churches. Nothing like an adequate ministerial stipend is possible, repairs and maintenance of buildings have become very burdensome, and the grants from central funds are less and less helpful. The time lag between rising costs and proportional giving among ourselves is too long.

We share these difficulties of course with all voluntary organizations whose ability to stand on their own feet and make their own decisions in responding to the calls of need and opportunity are reduced in like manner. In spite of the Welfare State we are far removed from a society where there is no place for those who recognise need and feel themselves called to a ministry. It is a responsibility of Government not to break the spirit of voluntary service.

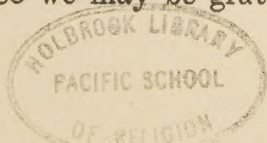
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We have observed on earlier occasions in these notes that when towards the end of the first World War President Wilson, surveying the tensions and confusions of eastern Europe from across the Atlantic, which was much wider then than it is now, declared one of the war aims of the Allies to be the self-determination of peoples it was a major misfortune that he left that splendid aspiration so ill defined.

What constitutes a people that has a natural right to self-determination—the Bantus of South Africa, the people of Formosa, of Kashmire, of Goa, of Malta, of Crete, of Scotland, of Wales, or, to turn back to not very remote history, the Confederacy of the southern states of North America? Of most of these problems of our present time Wilson could have little conception, but his phrase lingers on to be quoted by interested parties as if it had a sanction it is blasphemous to deny. Its definition is, of course, a part of the inevitable problem of liberalism in the world.

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It is idle to pretend that the British case in Crete has been well handled, but it is absurd to contend that we have no case, which is not ours alone, for Crete is a vital part of the defence of the western world, which has its own rights in the peripheral countries if chaos is to be avoided. So we may be grateful



for a Government that is strong enough to accept a temporary unpopularity. For there is no real principle of liberty involved. The terms offered to Archbishop Makarios can still lead to a resolution of the problem when a sufficient responsibility to Britain and the West emerges in Greece and Cyprus.

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Dr. Visser 't Hooft, the general secretary of the World Council of Churches has said that the deportation of Archbishop Makarios will embarrass relations of the Western and Eastern Churches. This may well be so for the time being, and is one of the regrettable features of the present unhappy situation. But when an Archbishop exercises a political authority which involves the use of force he cannot claim the sanctuary of his spiritual office. He becomes subject to the sanctions he was himself employing. He who lives by the sword cannot complain if he is exiled by the sword.

The World Council of Churches is a great force in the world, which we believe will become still greater. But the ecumenical movement is a movement in the hearts and minds of Christian believers. It is much more than a rapprochement of ecclesiastics.

The freedom of the Western world demands responsibility from all those who believe in it. There are dangers from without ; and there is danger from within, that the parts will destroy the whole.

THE WORLD AT LARGE

In the terms of Thomistic philosophy the family is called an imperfect, the State a perfect society. This does not imply that the State is nicer or more moral than the family ; the family is 'imperfect' because it does not offer full scope for all the potentialities of the complete life of man—he needs a wider fellowship. The State is such a wider fellowship ; it provides, or ought to provide, for his complete life, economic, artistic, social. The Middle Ages knew little or nothing of national States in the modern sense, but today we may not call even a national State a 'perfect' and sufficient society. Some form of world-consciousness and world-citizenship is required of modern man.

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In Britain we have set our hand to an exciting political adventure which we call the Welfare State. This is in intention an application of moral ideas to political life. As a nation we stood together through the dark days of the war ; we mean

to stand together now. The provision of a decent standard of life, the removal of the chronic fear of unemployment or of sickness, shall, so far as possible, be a first charge on the national income. So conceived the Welfare State is the principle of brotherhood erected into an economic system on a national scale. The project itself and the enthusiasm needed to achieve it are directly traceable to the influence of Jesus Christ upon mankind.

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But the project is in peril. It is even in danger of being perverted into its own opposite. That which was to have been a model of unselfishness is becoming an unpleasant illustration of man's inherent greed and selfishness. How much can we carve for ourselves out of the national 'cake,' and how little need we do for the nation in return are the questions upon which sections of the nation seem to concentrate.

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This is the more alarming because even the Welfare State is in these days not enough. A writer in *The Manchester Guardian* has spoken very rightly of the Welfare World as the ideal which now we must set before ourselves. Neither the people as a whole nor its government is yet really awake to this. At all costs, it is said, we must maintain and, indeed, improve our standard of living. We are called to recognize no such necessity. Many people in this country still have a standard of living far below reasonable comfort; they, indeed, should have decent houses and fair remuneration; but these many are relatively few. Most of us would like to have more money, but relatively few of us, apart from ministers of religion, really need it. It might, I think, be delightful to have a washing machine and a refrigerator and a car and, perhaps, for very occasional use, a television set; but there are many things that we want, or ought to want, much more than these. We want a decent standard of life for our fellow-citizens in the colonies, and the raising of their standard of life is much more urgent than raising our own. We must have a Welfare World.

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British rule has brought untold blessing to the backward peoples of the earth, but there has been much exploitation. We brought great good to India, but we begin to see how much more we should and could have done. Cheap native labour is beyond all question exploited in South Africa. The recent Report of the Royal Commission on East Africa, a document which deserves the most serious consideration of Christian

people, indicates what we must *give* if we are to discharge our human and Christian duty to these territories. The raising of our standard of life in Britain is not our first political duty.

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Communism in practice means the ruthless exploitation of satellite peoples for the benefit of Russia. But Communism in theory or as an ideal that appeals to millions is an order of society from which all exploitation has been banished. If our desire to stay the path of Communism springs from a determination to defend at all costs the present standard of living in the British Commonwealth and America, our defences will be swept away in the righteous indignation of Asia and of Africa.

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America has, I believe, enough H bombs to blow up the world. Russia has, or will have, the same. There are in fact plenty of H bombs for any conceivable purpose that H bombs can accomplish. Why, then, should we in Britain plan to spend scores of millions to make more? I put this conundrum to a distinguished political friend. He answered with one word, 'Prestige.' We are planning to make these bombs for no other reason than that we may be able to talk as equals with our American allies and thus be able to influence their policies. I do not think this a trivial purpose. But I am unpersuaded that the result is likely to be worth the cost. If we spent half that money on giving tractors and artificial manures to Asia and Africa, we should do much more to wean the world from 'Communism,' and we should have taken a step towards that Welfare World which for the future must be our acknowledged aim.

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Meanwhile the United Nations Association is this year to make a great appeal which, if successful, will perhaps mean that before 1958 the pitiful refugee camps in Europe can be closed, 70,000 neglected or forgotten human beings can be established where they can earn their living or, if necessary, in hospitals or old peoples' homes. Here is a task political, religious, human which we must support in any way we can.

*We regret that owing to a dispute
in the printing trade the publication
of this issue has been delayed.*

THE HOPE OF GLORY

By H. F. LOVELL COCKS, M.A., D.D. ¹

WHEN the Drew Lectureship was founded nearly half a century ago the destiny of the individual after death was virtually the only aspect of Christian eschatology to focus the attention of our preachers and thinkers. And even so, the attention was no more than perfunctory and fitful. For the main pre-occupation of that generation was not with the destiny of the individual in the next world but with his prospects of deliverance from injustice and oppression in this. On the whole such teaching as was given on the theme of immortality seems to have been inadequate to the spiritual needs of bereaved and grief-stricken hearts. This is the inference one draws from the great vogue of spiritualism during and immediately after the First World War. The neglect of the subject was no doubt partially responsible for the overlooking of the wide difference between the philosophical conception of immortality and the Christian doctrine of the Resurrection. In so far as it was no longer possible to believe in the literal reconstitution of the material body, the New Testament imagery had to be taken as a symbolical representation of the truth more exactly expressed by the philosophical conception of the immortality of the soul. Admittedly it was a very awkward and misleading symbolism, but the only alternative to treating it thus was to take it in the most matter-of-fact literalness as teaching the resurrection of the flesh. And of course there have never been wanting extreme theological conservatives who have done this very thing in defiance of all comers. But in fact conservatives and their modernist opponents have been equally at fault here—as extremists so often are who fight about the Bible instead of pondering over what is written there. Here, for example, neither side seems to have given any close study to the fifteenth chapter of the first *Epistle to the Corinthians*. A careful reading of that chapter would have convinced the conservatives that, so far from endorsing, the Apostle expressly repudiates an interpretation of immortality that implies the reconstitution of that fleshly body that moulders in the grave. The modernists for their part would have discovered that whatever Paul meant by resurrection he did not in the very least mean what Plato meant when he spoke of the immortality of the soul.

¹ The Drew Lecture 1955 delivered at New College, London. Here printed by permission of the Trustees.

But not only was the New Testament conception of resurrection misconceived at this time, but the tremendous doctrines of a Last Judgment and a Final Consummation of all things were almost entirely given up. The dominant liberal Protestantism of the day had discarded belief in the Second Coming of Christ as belonging to the temporary Jewish husk of the Christian Gospel, and had put in its place an evolutionary conception of history with its cheerful prospect of a world growing every day and in every way better and better. To occupy the ground thus abandoned there moved in self-styled students of prophecy with their tortuous ingenuity and crass literalism. In our time the notion of a realised eschatology has done much to recover for us the authentic Christian outlook; yet there is more in the New Testament doctrine of the Last Things than can be brought within the framework of this new and valuable conception. The Last Judgment and Final Consummation of all things are not subsidiary and peripheral features of the New Testament witness. They are central to it, and the Christian Gospel of redemption is incomplete—I had almost said, impotent—where they are not seen to be the keystone of the whole. The logic of our Christian belief follows a simple pattern. We have no assurance of final salvation from sin and death unless He who saves us is Creator and Lord of all things. It was in the strength of this conviction that the Christian Church resisted Gnosticism in the second century and Arianism in the fourth. And by the same logic we have no certitude of an everlasting life of blessedness in the presence of God except in the final and complete victory of the righteous God over every power that might destroy us. So it comes about that our faith in our personal immortality is grounded neither in the evidence supplied by the Society for Psychical Research nor in the time-honoured arguments which purport to establish the simplicity and indestructibility of soul-substance, nor in anything less fundamental and all-embracing than the holy love and almighty power of a divine Father revealed in His saving deeds as Creator and Sovereign Ruler of the worlds.

Let us now remind ourselves what we believe concerning God. We believe that the God and Father of our Lord Jesus Christ is also the Father and Saviour of all who put their trust in Him. We believe that every one of His children is dear to His heart and that like the good shepherd who seeks his sheep until he finds it, our God follows us with His grace in all the devious ways of our sinful wanderings until we turn to Him and are reconciled. We believe that this love of His is so great

and high that only the cross of His dear Son can measure it or make manifest the price that the Father is ready to pay for the redemption of the lowest and least of us. We also believe that the love of the Father towards us is an everlasting love, and that He will neither weary of us nor suffer us at our last hour for any pains of death to fall from Him. We believe in His gracious promise of eternal life. But we can believe these things only because we believe that our Father is also King of Kings and Lord of Lords, who is able to bring to pass all that His holy love has decreed concerning us. We dare to believe that we shall live again after death because we believe that He is able to keep what we have entrusted to Him against that day. We believe not in the survival of some indestructible immaterial part of us, but in the resurrection of the body, that is, the redemption of our entire personality. And our faith takes a still wider sweep. We believe that our putting on of immortality is the signal for the renewal of the whole creation, which waits for the manifestation of the sons of God.

There is a maxim of jurisprudence that demands not only that justice be done but that it shall be seen to be done. God's justice has been done once for all on the cross of Christ crucified and risen. There God's righteousness was revealed and secured for ever. There the decisive battle in God's campaign against sin and death was fought and won. But all this is known only to the man of faith. God's victory over evil is manifest only to those who can rejoice in the resurrection of Christ and worship their risen Lord. In the eyes of unbelievers the victory is no victory but disastrous and irretrievable defeat. Therefore the Christ who on earth lived as a carpenter and suffered as a criminal must return in glory. The Son of man who first came in obscurity must come again "on the clouds of heaven". It is not easy to demythologize the New Testament even where that operation is most obviously necessary. But at least we can see that this coming on the clouds of heaven represents the justification of God and His gracious purposes, the vindication of Christ and His cross on the great stage of the world and to the discomfiture and confusion of all gainsayers and enemies of His righteousness. For when He comes again, "every eye shall see Him". We have to stretch our minds to conceive—we cannot hope to imagine—this 'Second Coming'. It is an event that is not an event—since it is history's consummation and not its continuation. It is a coming which is not a coming—since He who comes is already here in the plenitude of His power. Yet if it is hard for our thought to grasp the end of all things and

the winding up of history, that fact ought not to surprise or disconcert us. The Last Things are not more intractable to our thought than the First Things, and finite minds that cannot easily conceive the end of the world are just as much at a loss to conceive its beginning. Creation is not a fact among the facts we can comprehend and classify. Here, too, we have an event that does not belong to that series of events we call history. For creation is the pre-condition of events, not as coming before them, but as determining and in a sense containing them. So, too, the end of the world is not the last happening in a series of happenings, but the inner meaning and ultimate significance of them all.

In truth there is more than analogy between creation and final redemption. These two belong together within the ambit of our Christian faith, so that to lose assurance of one is to lose it of the other too. In the second century the life of the Church was threatened by Gnosticism. Now Gnosticism was a way of thinking which, from the best of motives, attempted to drive a wedge between the Old Testament and the New, between creation and redemption, and between the Creator and the Saviour. The Gnostic objection to creation was that it was a work unworthy of the supreme God, who was too pure to soil His hands with the finite and the mutable, and from whose wisdom nothing so gross as this material world could issue forth. It was given to the Church to discern that what was threatened here was nothing less than the very heart of the Gospel. It was seen that we are not saved unless the Creator saves us ; that there can be no final redemption, no complete triumph over evil, no eternal blessedness, unless He who redeems us and promises us life everlasting is none other than the almighty Maker and Lord of all things. But today the stress must also fall on the Final Judgment and the Consummation of the New Creation. It is the same battle we fight—the battle for the right to believe that the all-powerful Creator and the all-loving Redeemer are one God world without end. The great circle of the creation is closed in the Last Judgment and the summing up of all things in Christ. We need not be ashamed because our thought cannot grasp what our faith must affirm. The Lord God Omnipotent reigneth.

Some people tell us that we ought not to hope for our personal immortality. They say that these little selves of ours with their queer oddities and angularities have no legitimate claim to immortality and the prospect of their enduring for ever should fill all right-thinking men and women with disgust. Of course it is natural that we should wish to go on living for

ever. But that wish is stamped with a childish egoism that we should strive to outgrow. Can we seriously claim that we are worthy of immortality?

Now it is true that men have often desired immortality from selfish motives and have conceived the life beyond in puerile and unsatisfying ways. We may desire immortality like little boys who want the school holidays to last forever. We may wish some state of real or imagined comfort prolonged in some lotus-land where it is always afternoon. Or on the other hand we may wish that some loved and delightful activity may be endlessly possible to us. Or we may simply desire "the wages of going on, and not to die". Yet not for these reasons have the saints longed for eternal life. In the Old Testament the doctrine of resurrection first makes its appearance as the answer to the prayers of the righteous remnant who knowing, like Job, that their Vindicator lived, desired to see the day of the Lord and to share in the victory of their God. And in all ages men who have walked with God and tasted His goodness have hoped for immortality not that they might please themselves without limit, but that they might glorify their Lord more fully, and do His will more perfectly, and enjoy for ever the blessedness of His nearer presence.

The desire for immortality, therefore, may be a truly sanctified desire. And it is surely plain that if immortality means anything, it means personal immortality, the immortality of your individual self and mine. To talk of values being conserved though persons are extinguished is to talk the veriest nonsense. When we speak of immortality we are concerned not with values in general nor with the eternal verities but with the value of the individual John Smith to the God who created him and who loves him with an everlasting love.

The Drew Lecturer is commissioned to give his hearers assurance regarding the reality of eternal life. That assurance has now been given. "Let not your hearts be troubled, ye believe in God." To believe with our whole hearts in the God and Father of our Lord Jesus Christ is to be delivered from the fear of death and to be given assurance of everlasting life. We are loved with a love that will not let us go.

So here we might stop, were it not for the questions that perennially rise even in the minds of believers. Now our questionings need not betoken fundamental doubt. It is well to remember this, for there is much that will remain unknown to us this side of the veil, and our faith must learn to wait in a serene and patient agnosticism for the breaking of the seals

and the opening of the book. Some questions, however, can be partially answered. Eternal life for you and me involves the redemption and perfecting of our finitude, and most of the questions that are so insistent centre round the nature of this redemption. What difference will it make to us when this corruptible puts on incorruption and this mortal immortality ?

“ He that believeth hath eternal life.” We get a foretaste of heaven here. And we may look to the characteristic glories of our life in the Spirit to give us some far-off glimpse of the glory that shall be ours hereafter. But first we must try to understand the meaning of our finitude, for our immortality is not its negation but its fulfilment. Our human personalities are not destined to annihilation nor to absorption into the Infinite. The Christian religion diverges sharply from every mysticism of the pantheistic type. John Smith will retain his individuality, even in heaven. His finitude is destined to be redeemed, not extinguished. Though he was not created to be immortal in his own right, Smith is destined for immortality. True, Smith is nothing in himself—yet he is not nothing. For God has made him something.

Thou wilt not leave us in the dust;
Thou madest man, he knows not why—
He thinks he was not made to die:
And Thou hast made him: Thou art just.

And it is because God has made him—the God revealed in Christ—than man may know that he was not made to die but to live for ever in blessed communion with his heavenly Father. For God has made man a responsible creature. Responsibility is the very hall-mark of selfhood. To be a man is to be a creature capable of making a response—a free, intelligent response—to God. There is nothing in our Gospel to suggest that God made us responsible beings only to use us as raw material for some higher type of creature. Higher creatures than man there may be—and they also are the objects of God’s love and care. But it was not for the holy angels but for sinful men that Christ died, and the whole tenour of the Gospel makes it certain that our eternal destiny according to the loving purpose of God is not to be merged in the infinity of His being like raindrops in the ocean, but to stand a hand’s breadth off that He may continue to be gracious to us and we may continue to give Him our love and obedience in an everlasting communion.

But flesh and blood cannot inherit the kingdom of God. What then are the marks of our finitude, and in what way can

we suppose them modified when this mortal shall have put on immortality ?

In the first place, a finite personality is subject to desire. Our lives are made up of wants and longings and of the thoughts and acts whereby we attempt to satisfy them. As with the animals so with us desire stems from vital need and is a spur to action. Like the animals we suffer pain when circumstances obstruct or frustrate our striving. Yet unlike the animals we seem to be able to bring our desires into clear consciousness and deliberate whether we shall gratify one rather than another which competes with it, or whether we shall prefer a greater to a lesser good and a long-term satisfaction to the pleasure of the moment. Now what spoils us as finite personalities is what we call sin—which is the corruption of our finitude just as eternal life is its perfection and crown. According to our Christian Gospel man's supreme good is God himself and man's chief end to glorify God and enjoy him for ever. That is to say, man was created to desire God above all other goods. To the attainment of this supreme good, all lesser goods, even life itself, must be subjected. This is not to deny the place and value of these lesser goods. But their place is never the first place, and their value is always instrumental. They are means to an end ; stepping stones towards the soul's true goal—communion with God. When we forget this we turn our backs on God, our chief good, and organize our lives round some lesser good. The desire for this good then begins to dominate the rest. It becomes our ruling passion and lust is born. And because only God can be the true centre of our lives, this new organisation of our desires is but disorganisation, anarchy and chaos. What is more, the usurping desire itself becomes disordered and seeks unnatural satisfactions ; it becomes a hunger that craves not bread but stones. The New Testament has a word for it—*pleonexia*—an unnatural irrational itch for more. It takes many forms—sexual excesses and perversions, the miser's greed, the dictator's love of power—but it is always a monstrous disease of the soul. Desire in us sinners does not always reach such an obviously pathological pitch of enormity. But, nevertheless, it stands in need of redemption.

Then it is the lot of all finite things to be subject to change. Change is the law of life. Like a dancing ball at the apex of a jet of water, the organism is poised at the point where the antagonistic forces of renewal and decay have reached an equilibrium. But the law of life is also the law of death. Sooner or later that equilibrium is lost. The processes of

degeneration and decay overcome those that make for renewal, and death supervenes. Like all organisms man is mortal. What is characteristically human in him is not his mortality but his consciousness of it—not that he changes but that he knows this and rebels against it. It is his rampant desires that make his experience of change so poignant. He finds it hard to reconcile himself to getting old. When his body loses its suppleness, when his mental powers are no longer equal to the demands he makes upon them, when his memory fails and his eyes grow dim—then his consciousness of change awakens the sense of mortality in him. And if his dominant desires have been for things that, being finite, are themselves subject to change and destruction, the man suffers inevitable loss and frustration. The flowers he risked his life to pluck have withered. And sometimes he feels a still sharper pang—when the change is not in the things he desired, but in him. The precious stones for which he bartered his soul still flash their fire for other eyes, but for him they are now dull, worthless pebbles. To sell all we have to buy the world's treasures and then to find that we no longer desire them or take any pleasure in possessing them—that is the very torment of hell. For we have come to our senses too late.

Too late! For now we have to take note of yet another aspect or dimension of our finite, human experience—its temporality. "Time, like an ever-rolling stream, bears all its sons away." And on that stream there is only one-way traffic. The present flows away into the past and never returns. Opportunities of doing good that we have lost never recur. Other opportunities may come our way, but we ourselves are changed. *We* do not recur. The self that heard but did not heed the Word of God, that saw but left unhelped a neighbour's evil plight—that self is dead for ever. In its place is another self, the same yet not the same, like it yet different—a self changed and hardened by that refusal of divine grace, that unwillingness to respond to human need.

Though the past is beyond recall, the evil we did, the good we left undone, these linger in our memory and fill us with remorse. How can I forget the devastation wrought in other lives by my callous selfishness? Asks Macbeth of the physician—

Canst thou not minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet, oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff

And the doctor replies—

Must minister to himself.

Finally, it belongs to our finitude that we cannot be complete persons apart from our fellows. Our human personality is as much a product as an ingredient of community. We human beings are naturally sociable creatures. We need one another, and cannot be truly human in isolation. Solitary confinement is the most terrible punishment that can be inflicted on us. "That way madness lies." It is only by joining in the rough and tumble of community life that we learn to be persons—whether that community be the family, the school, the village or the wider community of the nation. But although we cannot do without other people, it sometimes seems that we cannot do with them either. Temperaments clash, interests conflict. We get on one another's nerves. We are often cruel and unjust to our neighbours. We forget that they are persons in their own right and want to treat them as things—tools to be used for our own selfish ends. Once again, it is sin that spoils our finitude. And here, once again, the sin is precisely our unwillingness to accept that finitude—our reluctance to comply with the conditions on which alone our full humanity can be achieved. And so chaos and anarchy menace the entire range of those social relationships which are the field of our personal fulfilment. We need our neighbours, yet find it hard to be neighbourly. We can be real persons

only by admitting other persons into our lives, yet too often we shut them out.

Here, too, we are sinners who come short of the glory of God. Every creature gives glory to God by obeying the law of its nature and so achieving the particular excellence for which God created it. Our particular excellence as human beings is to be true and full finite persons—the loving children of God, made in His image and reflecting His likeness. We give glory to God when we gladly and humbly accept this destiny. We cannot love God without loving our neighbour as ourselves. We cannot be reconciled to Him without being reconciled to one another and to our finitude. “The hope of glory”, therefore, looks not to an individual, unshared blessedness—“the flight of the alone to the Alone”—but to the communion of saints, the perfect heavenly society of the city of God.

Sin in us is our reluctance—or even our refusal—to accept our finitude. But when by the grace of God in Christ the demons of pride and selfishness have been driven out and we sit clothed in humility and in the sanity of loving trust in God and glad obedience to His holy will, then we have received the earnest of eternal life—the first instalment of the redemption of our finitude. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be . . .” No. We cannot even guess at the unimaginable glories of our future life in the nearer presence of God. Far more is involved in the redemption of our finitude than our earthbound minds can hope to trace. Yet of some things we may have good assurance.

Because we are finite we are, and shall remain, creatures of desire. Here in our blindness and waywardness we have often desired what could not give us true content. We have spent money for that which was not bread, and our labour for that which could not satisfy us. Yet the meaning of our subjection to desire—the ground basis of all our longings, however foolish and selfish—has ever been our longing for God—to see His glory and to rejoice in His love. But this is a desire which in the saints is ever satisfied and ever renewed, a desire that is never frustrated and an enjoyment that never palls. For the wonder of God’s being is inexhaustible.

Then because we are finite we are, and shall remain, subject to change. But change itself will be redeemed. No longer will it lead us by a downward path to dusty death, but it will become the law of our finite apprehension of the unchanging Infinite. No more will it bring to our spirits any pang of sorrow, but will enrich us with an unending increment of new delights and deeper joy and purer worship as we contemplate

now one, now another facet of the infinitely rich and varied glory of God's being. We ourselves shall be changed indeed, and we shall go on changing. But now change in us will be from glory to glory. Our bodies, too, will be transformed by a death and a resurrection into perfect instruments for doing the Father's will and sharing in the family love and joy of His children.

There can be no continuing identity of personal existence apart from memory. To be the same persons as we are in this life we must be able to recall the past and acknowledge it as ours. But that means that our redemption will not be complete until our memories have been purged of all bitterness of shame and remorse. And purged they will be, by the power of that atonement whereby Christ has reconciled us to God, to one another and to ourselves. In this life we believe—and can only believe—that Christ crucified and risen has made for our sins that full reparation for our wrongdoing that we ourselves can never make. There in heaven we shall not *believe*—we shall *see* that all is well—that where sin abounded, there did grace much more abound. There our consciences will be at peace at last, and we sinners shall be able to forgive ourselves as fully and freely as God has already forgiven us.

In the city of God we shall be complete persons. We shall have found our fulfilment not in selfish isolation from our fellows but in closest communion with them. Yet someone may say: "No doubt the vision of God's glory will bring us unspeakable joy. But to have to share it with all sorts of queer people, to have to live with them, and put up with them, there as we have to here—isn't that going to be a pretty heavy discount?"

It would be if they and we were to be no different in heaven from what we are here on earth. But we shall all be different. We need to be radically different before we shall be ready to see God's face. And when at last we do see Him, we shall also see what He sees, and shall look at our neighbours with His eyes and love them with His love.

We picture heaven as a place. We draw the contrast between earth and heaven in terms of 'here' and 'there'. We speak of the 'present world' and of the 'world to come'. But this 'here' and 'there', 'present world' and 'world to come' are just as much picture language as the pearly gates and golden streets of the Book of Revelation. And our pictures mislead us if they make us think of heaven as a world entirely different and separate from the one we now inhabit. Heaven, it is true, seems to us shadowy and insubstantial compared with the

world of our everyday lives. This world with its sin and heartbreak seems so tragically solid and real. Yet because Christ died on Calvary and rose triumphant from the grave, this world for all its evils is God's world. And just because it is His world the soul of goodness in it is more real than the evil that afflicts it. For goodness does not pass with the setting of the sun but endures to all eternity. The world passeth away and the lust thereof, but goodness abides, for goodness is what God eternally wills. And our faith may boldly add that "he that doeth the will of God abideth for ever".

"The world passeth away". *The end of the world* is a phrase that bears more than one meaning. The imaginative picture of Jewish Apocalyptic portrays a world consumed by fire after the Lord's people had been snatched away to safety. Our modern imagination, maybe, pictures a lifeless, meaningless universe, like an empty theatre when the play is over and the actors have departed, or like an abandoned ship drifting endlessly through a perpetual night. But is there not some hidden Gnostic dualism lingering here? Is this the best God can do? Is there, after all, waste in His universe? Or perhaps some intractable thing, fit only to be destroyed? Is salvation no more than salvage? Surely not. Salvation is not salvage but fulfilment. Not the snatching of elect individuals as brands from the burning, but a cosmic redemption in which the whole creation shares in the glory of the children of God. "And I saw a new heaven and a new earth". That is the New Testament note. The key-word of Christian eschatology is not destruction but transformation. "Behold, I make all things new". To be finite is to be doomed to death. But it is the work of grace to make death the gateway to fuller life and to transform our mutability with its frustrations into a means of ever richer and more satisfying existence. The old order passes, and with it the domination of sin and death over our finite years. But God's new order—the Bible teaches us—begins here and now, amidst the ruins of the old dispensation. "He that believeth hath eternal life".

There are indeed intimations of immortality—foretastes of heaven—given to us by our loving Father that we may be of a good courage on our pilgrim way. Home is one. Nothing is perfect on earth, but at its best home shines with a heavenly light and quickens within us the hope of glory. For it is at home that we are loved for our own sakes and treated better than we surely deserve to be. We get justice there, for we get sympathy and understanding. We can be and give our best there, for each of us has his own place that no one else

can take. We belong there and we count. There, too, our hearts are at rest. Of course, there are times when the family is too much for us. The children grow tiresome with their noisy games. "Oh, run along now", we say. "Leave me in peace." We need times of quiet, yet we know well enough that peace does not come from being left to ourselves. Peace is not solitariness, but the harmony of kindred minds. It is the atmosphere of a happy home.

Friendship, too, gives us a foretaste of heaven. People sometimes ask whether we shall recognise our friends when we get to the other side. That question, I imagine, is prompted by our experience of the way time and distance can weaken friendships here on earth. Letters are a poor substitute for daily meetings and many of us are indifferent correspondents anyway. As the years pass by absent friends grow apart from us. They make new friends and acquire new interests, until they live in a world to which we have no access. When at last we meet again after long years of separation, there is embarrassment on both sides. Time has left its mark on our faces, so that even physical recognition may be difficult. We try to pick up the threads again by going back in memory to the past we have left behind, but it is far from easy. Our memories are blurred. Now we are not estranged from these old friends by any quarrel or misunderstanding. We look back with great pleasure on the years we spent in their society. But our friendship is only the ghost of what it once was. Will it be like that in Heaven? Those who pass beyond our sight journey on in lands unknown to us and experience wonders of grace and glory far above the highest sweep of our imaginations. Will they forget us and the love they bore us? Shall we recognise them when at last we see them again?

There is no doubt about the answer. In heaven we shall be nearer to our friends than ever we were on earth. Their resurrection bodies, though glorified and made perfect, will still be *their* bodies. Here on earth misunderstandings arise even between the best of friends—for we cannot always communicate our deepest thoughts or explain the hidden reasons for our actions. Yet even here are moments of unforgettable communion when without a word spoken we read the thoughts of our friends and share their inmost life. There all misunderstandings will have disappeared. We shall know one another better than we do now, for we shall have a deeper and more intimate knowledge of Christ Who stands at the centre of all our personal relationships and is the best interpreter of what our hearts would say to one another. The

moments of richest fellowship in this life are not to be compared with the full glories of the communion of saints. Yet here, too, we have a foretaste of Heaven. We have been made members of Christ's Body—the Church. When Christ makes us His friends He breaks down the barriers that divide us from each other. At first we do not realise what is happening. And sometimes we are slow to learn that we cannot have Christ without being willing to share Him with everybody else. We admit it in theory, no doubt—but when it comes to treating people of other races and colours, yes, even members of other Christian churches—as friends of our Friend to whom He opens His mind and gives His confidence just as He does to us—why, that is another thing altogether. Yet, for all our faults and our slow progress in Christ's school, the Church does give the world a foretaste of Heaven, and more than a hint of what it will be like when Christ's friends are all made one in mutual love and perfect equality.

“I saw no Temple therein.” In Jerusalem the Golden there is no cathedral, no building set apart for the worship of God, for the entire City is a worshipping community and all its streets resound with praise. In that worshipping community we and those we love may be united on earth and reunited in Heaven. To be at home in the City of God, to see God's face and do Him service in tasks where toil refreshes our spirits like perfect rest—this is our life's fulfilment and reward. This is the hope of glory.

THE SOCIOLOGICAL FACTORS AFFECTING COMMUNICATION

By LESLIE E. COOKE, B.A., D.D., LL.D.

ON August 26th, 1942, Mr. Wendell Wilkie, defeated candidate in the United States Presidential Election, left Mitchell Airfield, New York, in a four-engined Constellation bomber. Forty-nine days later he landed in Minneapolis having encircled the world on a route which had crossed the Equator twice. He travelled 31,000 miles, and had spent only 160 hours actually flying. On his return he wrote a book entitled *One World* and subsequently he campaigned to bring the people of the United States and the nations generally to the recognition of this fact. His final testimony to the American peoples was that the Eastern allies and peoples not involved in fighting "are waiting for us (the American people) to accept the most challenging opportunity of all history—the chance to help to make a new society in which men and women the world around can live and grow invigorated by independence and freedom."

The conclusions which Mr. Wilkie drew now seem naive and are outdated, since far from an eagerness among all the nations to follow an American lead and create a new society in which men and women can grow invigorated by independence and freedom, the nations have succeeded in erecting barriers against each other far more impenetrable than were the barriers of time and space.

This is the dilemma of our age. The techniques of communication have been developed to reduce our world in size. Those very techniques have been used to divide our world more sharply than ever before.

Side by side with the development of the physical techniques of communication has been developed a scientific understanding of the nature and working of the human mind. To the exploitation of that knowledge the modern techniques of communication have been harnessed, so that it has become possible not only to control human behaviour but to condition it. Karl Mannheim pointed this out some time ago in his book *The Diagnosis of our Time*, and more recently Charles Morgan has reflected upon it in his essays *Liberties of the Mind*. The dilemma is intensified for the Christian because he finds himself in such a world wrestling with the problem of communication. Contemporary philosophies, which are anti-Christian or

indifferent to Christian truth, commend these new techniques of communication and exploit them to the full in a determined policy of indoctrination. This is to be seen not only in the spread of Communism, but in the exploitation of these techniques by secularists, materialists, and the like. It has happened in art, in literature and to some extent in music, and very clearly in advertising. Can it be that the Church has awakened too late to this fact? There are reasons for Christian tardiness.

For one thing the Church shared the naive optimism of liberal humanism that the development of means of communication with its consequent interchange of nationals, dissemination of culture and education would automatically lead to Utopia:

The more we are together
The merrier we shall be.

I remember that mood when we sang with confidence and gusto:

These things shall be, a loftier race
Than ere the world hath known shall rise

and

Rise up, O men of God, . . .
Bring in the day of brotherhood
And end the night of wrong.

For another, the Church itself has been engaged in an introspective discussion concerning the faith it existed to proclaim. It was all very well to speak of the faith that was once delivered to the saints, but what was that faith? Was it the faith of Jesus Himself? Was it what men believed about Him? And what was the authority for belief anyhow? The Church? The Bible? The individual conscience making a judgment on both Church and Bible, accepting what seemed rational and therefore credible, and rejecting the rest? If these issues are not yet settled, at the moment when we come, after much seeking and enquiry to some reasonable certainty, we find both that others have caught the ear of men and that the masses around us have dismissed the Church and Gospel as irrelevant.

Supposing, however, that we could command the modern techniques of communication, would not a moral problem arise for us? Would we be justified in so using them and our knowledge of the working of the human mind to condition the human response?

I have much sympathy with those who urge the Church to make use of visual aids, television, radio and the like, and I am sure they are speaking an urgent and true word to us—but

I have found little readiness anywhere to ponder the question whether you can at one and the same time proclaim the Gospel and condition men's minds to receive it. Can you honestly preach Christ without at the same time permitting men the freedom to hear and follow anti-Christ?

Whatever the end of such discussions might be, this question of the communication of the Gospel is unavoidable, and the Church must always be seeking and finding an answer to it in every age. It must do so not only because thus alone can it perpetuate itself, nor yet because of the frequency of the Biblical command in one form or another that the Gospel must be preached to every creature, but because it is essential to the Christian faith itself that it be communicated. Christian experience involves communication. This is not optional, it is integral. Discipleship and apostleship are not alternatives. They are not even two facets of the truth. They are two sides of the shield. The apostle cannot be an apostle unless he is a disciple. But the disciple cannot be a disciple unless he is an apostle. The only way of keeping the faith is sharing it. The only way of guarding it is in giving it away. 'By this shall all men know that ye are my disciples if ye have love one to another.' 'We know that we have passed from death into life, because we love the brethren.' 'Ye are salt,' 'Ye are light.'

The fact that communication is integral to Christian experience adds urgency to the Church's task in wrestling with the problems of communication in every age, and it must be remembered that the days of the progress of the Gospel have been days when the Church has mastered this problem or has used the new means made available for communication. Who can measure the significance of the interpretation of the Gospel into the Greek language at the time when Greek was the universal language, or the significance of the claiming of the printing press for the publication of the Scriptures in the fifteenth century? Who can assess the importance of Wesley's going to the people where they lived and worked, or of the determination of the Church to follow in the wake of imperial expansion in the 17th, 18th and 19th centuries? It is not an accident that the great eras of the expansion of Christianity have been times when Christians have discovered that their loyalty to Christ demanded this sharing of their faith with others, and this consequent determination to use all available means for proclaiming the Gospel.

This, however, is not simply a question of mastering techniques of communication but of understanding and overcoming those barriers which hinder communication. In recent years,

for example, the Church has awakened to the realisation that the film must be used to communicate the Gospel. Yet how few religious films are really good! This is not because of lack of money only, but because so many religious films show little appreciation of the forces and factors which are conditioning human life and therefore the human response. The film settings are often traditional, not to say archaic, and the language is often that of an ancient translation of the Bible. The total effect is therefore to leave an impression that here is something that happened a long time ago, interesting for those who like that kind of thing, but in any case unrelated to the contemporary world.

The problem is not easy of solution. Mr. T. S. Eliot's brave attempts to interpret Christian truth in a modern idiom in such plays as "The Cocktail Party," show how difficult it is. It is not easy to abandon one symbolism and adopt another for the communication of truth, because the symbol itself becomes sometimes a part of the truth. Dr. Robert Nelson, the Secretary of the Department of Faith and Order, has told of one recent conference on Order in India at which were present two leaders of the Church in India, who are anxious for the Indian Church to develop the forms and postures of worship with which Indians are familiar. The conference went a long way with them—for example in the suggestions that church buildings should be Indian in form and design, that the congregation should take off their shoes and sit on the floor of the church, and that the posture for prayer should be prostration. But when it came to substituting the Indian form of bread and the juice of the coconut for the bread and wine as the elements of the sacrament, then even the Indians present began to protest. The symbols of bread and wine are in some strange way part of the truth which they express, or so it seems.

The communication of the Gospel demands this same understanding of the factors which help or hinder its proclamation. Or put it another way, there can be no effective proclamation of the Gospel without an appreciation of those factors which will facilitate or frustrate its proclamation. My present purpose is to draw attention to certain of the sociological factors involved in communication.

The first is of course that of *language*. We are aware of that most vividly when we try to express ourselves in a language other than our own, or try to understand others who are expressing themselves in a language which is not ours.

For example, what happens when an attempt is made to translate the shepherd images with which the Old and New

Testaments abound to people who have no notion of what a sheep looks like? This language factor in communication conditions not only communication of people of different tongues, it influences communication between people who speak the same language. In order to articulate concepts and define thoughts it is often necessary to develop technical language. That technical language, however, itself becomes a barrier to the uninitiated. When my brother, who is a technologist concerned with the use of X-rays in atomic research speaks about X-rays to me, he might well be talking a foreign language. He would be equally baffled if I began to talk theology to him. We sometimes forget that our theological studies have a technical language. Words like "redemption," "propitiation," "atonement," once understood by Jew and Greek, have become a technical speech understood only by the theologian. Yet as we try to clothe the Gospel in language understood of the people, we discover that these very words have developed intellectual and emotional overtones and undertones which cannot be translated into common speech.

Three of us in Birmingham once made an effort to draw up a statement of the Christian faith in non-technical language. It was difficult! For example, the only English word we could find to translate "*incarnatus est*" was "embodied." Yet how thin and empty that synonym seemed! There is a deep meaning in the juxtaposition of these two sentences in the story of the Tower of Babel :

The Lord did there confound the language of all the earth, and from thence did the Lord scatter them abroad upon the face of all the earth.

Closely allied to the factor of language is that of *race*. Here is one of the most perplexing and intractable features of the whole realm of communication. The difficulties of language nearly always yield to a rational solution. Racial factors do not so yield to rationality. We may assent sincerely to all declarations which concern racial discrimination and segregation, but the fact remains that there come into play forces which arise in the subconscious, which are non-rational. There's a song in the American musical play "South Pacific" which has the theme, 'You have to be taught to hate,' the implication being that racial antipathies are artificially acquired. Is that always true? Of course racial antipathies are intensified by the development of certain mental attitudes, but there are fears and repulsions which have their source in some dark region of the mind.

What a barrier race is to the communication of the Gospel is vividly illustrated in this passage from Frank Loescher's book *The Protestant and the Negro*, quoted by George Kelsey in a paper read in May, 1951 to the American Committee of Faith and Order.

There are approximately 8 million Protestant Negroes. About $7\frac{1}{2}$ millions are in separate Negro denominations. Therefore, from the local church, through the regional organisations to the national assemblies, over 93% are without association in work and worship with Christians of other races, except in interdenominational organisations, which involve a few of their leaders. Of the remaining half million Protestants, about 6% are in predominantly white denominations. Of these half million Negroes in white churches, at least 99%, judging by the surveys of six denominations, are in segregated congregations. They are in association with their white denominational brothers only in national assemblies and in some denominations, in regional, state or more local jurisdiction meetings. There remains a handful of Negro members in local white churches. How many? Call it one tenth of one per cent of all the Negro Protestant Christians in the United States, 8,000 souls—the figure is probably much too large. Whatever the figure actually is, the number of white and Negro persons who ever gather together for worship under the auspices of Protestant Christianity is almost microscopic. And where inter-racial worship does occur it is for the most part in communities where there are only a few Negro families and where, therefore, only a few Negro individuals are available to 'white' churches.

That indicates something of the magnitude of this problem. I am not competent to do any more than point to it. In our thinking about this, however, we ought to ponder the fact, which seems to be well attested, that Roman Catholicism, and certainly Islam, are more effective in dealing with this, certainly less affected by it in their communication of the faith than Protestant Christianity. Indeed there are some who assert that Protestant Christianity exacerbates the problem.

Another factor that affects the communication of the Gospel is *culture*. The influence of culture in communication is dramatically illustrated in any examination of the impact of Western Christianity on Asia. When the meeting of the Central Committee of the W.C.C. was held in Lucknow we attended an ecumenical service in the Methodist Church in the

city. The building was pseudo-Gothic. The seating was of pews and chairs. Ten minutes before the service began a woman walked across the platform, took her seat at the harmonium and began to play a voluntary. In other words we might have been in a Methodist church anywhere in the world. The illustration points to something deeper, however. In the course of our meetings we were visited by the Vice-President of India, Radhu Krishnan, one of the greatest minds of our time and the leader of the renaissance of modern Hinduism. He held an open forum, and answered questions we put to him. In the course of question and answer, he made it clear to us how alien is the dogmatic, crusading approach of the Christian faith to Hindu culture, which he claimed is characterised by hospitality of mind and tolerance of spirit. No wonder that Christians find in India that one of the greatest perils they have to combat is that of syncretism.

With the development of national self-consciousness and the consequent endeavour to preserve and rebuild an ancient culture comes a resistance to Christian communication, because it is associated with a destructive Western culture—so, as we have found in the Division in the World Council of Churches for which I am responsible, the ministries of compassion offered with no other motive than to meet human need are suspect. Dr. J. Spencer Trimingham, who recently completed a year's study tour in West Africa under the sponsorship of the Church Missionary Society and the Methodist Missionary Society, has published a paper, "The Christian Church in West Africa." In West Africa three cultures make an impact on each other, the native African culture, the culture of Islam, and the culture of the West. Dr. Trimingham's study shows plainly the effects of the interplay of the Western missionary enterprise with Western colonialism—with the result that while Western colonialism opened up the way of communications which Islam quickly exploited, Christianity remains a foreign religion while Islam has become the religion of the African. He traces the failure of Christianity to the manifest separation of religion from life in the culture of those who profess the Christian faith, and the excessive individualism of its evangelistic appeal which is quite out of harmony with the African culture in which religion and society are one, or, in other words, in which there is an integral union of personality and community.

I do not know, on this evidence, what can be done, or could have been done, to make it clear that the faith is to be distinguished from the culture and behaviour of the West, but it is clear that a more careful study of African culture would have

modified that emphasis on the individualism of the Gospel and would have placed it much more on the demonstration of the Christian community—a truth no less a part of the Gospel than its message to individuals.

A further sociological factor affecting the communication of the Gospel is the development of the *industrialized society*. One obvious fact is that in proclaiming the Gospel we have to translate its message from the pastoral and agricultural setting in which it comes to us to the needs of men living in a highly organised technical society. To say that the needs of men are the same in every age and society is to evade the issue. No one doubts the truth of that, but to articulate the Gospel to the needs of men, which are differently manifested even if they are essentially the same, still remains a difficult and essential task. For ten years I was minister of a large central church in the heart of a city famed for its highly skilled industry—the city of Coventry. The impersonal nature of modern industry, the remoteness of authority from the worker at the bench, the psychological effects of the conveyor belt, the dual standard of morality of factory and home, the defence of labour against management and management against labour, the seeming irrelevance of what happens in the church on Sunday to what happens in the factory during the rest of the week, the increase of leisure, occasioned by mechanisation and the filling of leisure with dramatic and colourful experience of escape in reaction to the soullessness of the industrial processes, all combine to make the communication of the Gospel one of the most perplexing, but one of the most urgent tasks before the Christian Church today. We may as well face the fact that in spite of experiments which run the gamut from the imaginative adventures of worker-priests to the trivial substitution of nuts and bolts for the fruit and vegetables as church decoration at Harvest Thanksgiving we have not come near yet to solving this problem.

There is one further sociological factor, which belongs to *the nature of human institutions themselves*. While institutions are necessary for the expression of fellowship and community life, which are themselves as necessary to men as the air they breathe, they carry within themselves those things which destroy fellowship. Sociologists have, for example, paid not a little attention to the effects of the bureaucracy which all institutions require, to the influence of the type of mind developed in the servants of institutions, such as obedience to rules, destruction of initiative, the delight in the security of routine and so on. Still more far-reaching is the tendency of

institutions, in Walter Muelder's words, "to transform the relativities of history into eternal patterns and principles." That holds true from the claims of emperors in the ancient world to those of the artificers of the modern State. How, you may ask, does that affect the communication of the Gospel? The answer is that the Church itself is subject to these same influences, and they are a major cause of the disunity of the Church, which in its turn is a major obstacle in communicating the Gospel. Discussions of Christian unity have been given a dramatic turn by the letter written by Dr. Dodd in 1949 on the subject of "The unavowed motives in ecumenical discussion." His letter was occasioned by what he had frequently experienced in discussions on Christian unity, namely that, as a point of theological agreement was being reached, something would crop up which would lead to a shying away from the point of agreement. "A point where we take fright at the danger that 'our distinctive witness' may prove less distinctive than we thought, and we want to change the subject and say: 'Ah, but here is something very important which we are sure you don't believe!'" In the Church, no less than elsewhere we are afraid that what we have persuaded ourselves is an eternal pattern or principle should be exposed for what it is—a relativity of history.

PASCAL'S APOLOGY

By CHARLES S. DUTHIE, M.A., D.D.

THERE are unmistakable signs today of a vigorous renewal of interest in the religious thought of Blaise Pascal. As a considerable mathematician and scientist, a skilful debater, a brilliant prose stylist, a Christian saint, he has never been without a place of honour in the English-speaking world ; but we have been slow to acknowledge him as a Christian thinker. We ought, perhaps, to have known better. More than fifty years ago Boutroux could write

Pascal only lived thirty-nine years (1623-1662). He only wrote one work—the *Little Letters*—and some fragments, the greater part of which are rough sketches. Nevertheless, he has left so great a mark that the majority of great thinkers, at least in the French-speaking countries, have either fed upon his thought or rebelled against him.¹

A hundred years of wrestling with the *Pensées* have convinced the French that this genius of the 'century of genius' is one of the most seminal thinkers of the modern period. Now that something of the wealth of French Pascalian scholarship is beginning to filter through to us we are in a much better position to appreciate such a verdict as that of Boutroux. We owe a large debt to the late Dr. H. F. Stewart of Cambridge, a sensitive and tireless interpreter of Pascal, who crowned a lifetime's study with the posthumously published bilingual edition of the *Pensées*. Dorothy Eastwood who, like Pascal, suffered greatly and died young, gave us in *The Revival of Pascal* a most discerning account of his astonishing influence upon French leaders in many fields of thought. In his two-volume study *Pascal and Kierkegaard*, Denzil Patrick focused attention upon the Pascal who is so relevant to a generation almost obsessed by the 'problem of communication'—Pascal the Christian apologist and evangelist. Mention must also be made of Émile Cailliet's learned and suggestive book *Pascal : Genius in the Light of Scripture*. More recently the translation into English of Jean Mesnard's *Pascal : His Life and Works* has enabled us to read Pascal's apologetic purpose in the light of the latest endeavour to reconstruct the projected Apology from the *Pensées*, namely that of M. Louis Lafuma.

¹*Pascal*, p. 193.

If we cite several testimonies to the worth of Pascal as a Christian thinker, we can hardly fail to be impressed by the strength and many-sidedness of his impact. John Oman wrote early in the century :

It is Pascal's high distinction among religious thinkers that he never lapses into a mere intellectual discussion, but always speaks from a faith that is backed by the whole heart's devotion. He never wraps himself in a professional garment, either philosophical or theological, but is always a man speaking to man's highest concern.²

The tribute of Mr. T. S. Eliot is not less striking. "Because of his unique combination and balance of qualities," he tells us, "I know of no religious thinker more pertinent to our time."³ This combination and balance of qualities of which Eliot speaks is perhaps best seen in Pascal's fusion of the spirit of intellectual quest with the urge to spread the knowledge of the living God. He is at once an agonising searcher for the truth and a passionate sharer of the truth. Thus, to cite a third witness, when Emil Brunner is describing what he calls missionary theology he finds its greatest modern exponent in Pascal. "When we try," he writes, "to estimate the fruit of human teaching in the Church, then what a thinker like Pascal achieved in his *Pensées* as an aid to faith far surpasses all that has been done by dogmatic theologians in the name of the Church."⁴

What of Pascal's fellow-countrymen in our own time? Emmanuel Mounier, the founder of the journal "Esprit," once defined existentialism as "a reaction of the philosophy of man against the excesses of the philosophy of ideas and the philosophy of things."⁵ Speaking in the same context of existentialism and the kindred movement of personalism, he finds their roots first made visible in the modern period in Pascal. Even if he is exaggerating, it is significant that he can say that "Pascal blazed all the trails and shaped almost every theory." Mounier's successor, Albert Béguin, who keeps in close touch with the new developments in Pascal scholarship, writes more temperately but quite firmly, "Pascal may be counted as one of the precursors of modern thought and deserves to be invoked as such by existentialism."⁶ Because Pascal's thought can be approached with profit from different vantage points, we must be on guard against partial interpretations. Whether

²*The Problem of Faith and Freedom*, p. 66.

³*Pensées*, Everyman's Library, p. xviii.

⁴*The Christian Doctrine of God*, Vol. 1, p. 103.

⁵*Existentialist Philosophies*, p. 2.

⁶"Esprit," November, 1951.

he is seen as a crypto-Protestant, an evangelical mystic, a Biblical theologian or the first modern existentialist, the corrective for all distortions is to return to the whole Pascal.

In order to appreciate the contribution Pascal made to Christian thought we must bear in mind some of the conclusions to which so many recent French students of his work have been driven. Let us note briefly three of the most important. The first is that he was most heavily in debt to the Jansenists without himself being a complete Jansenist. It is not enough to speak, with Eliot, of a 'Jansenist moment' in Pascal's pilgrimage. Port Royal entered deeply into his spirit. When he marks the seductive and deflecting power of worldly pleasure, when he tells us that "the I is hateful," when he suggests that the trouble with most men is that they cannot sit quiet in their own room for a single hour, when he sets love on the Christian pinnacle or when he asserts that there are only two things we need to know, the corruption of human nature and the redemption that is in Jesus Christ—he is repeating themes dear to the Jansenist. Yet the total effect is something different from typical Jansenism. Like Shakespeare, Pascal transforms in using whatever he borrows. The superlative blessing he owed to Port Royal was his love for the Bible. It was his exploration of the world of the Bible that led him, in the words of Léon Brunschvicg, "to rediscover Christianity in its original form, distinguishing it clearly from its late contact with the mentality of the West and welding it solidly to the Judaism which was its prime source."⁷ Here, as at so many other points, Pascal is curiously modern.

A second important conclusion is that when Pascal turned from the pursuit of science to the vindication of the truth of the Christian religion, he did not leave his scientific habits of thought behind him. His unswerving loyalty to fact (Chevalier speaks of his "submission to the real"), his strict use of logic, his awareness of the place of hypothesis and verification in all demonstration remain. Nothing is more likely than that his mathematical and scientific studies suggested to him the possibility of a proof of the truth of the Christian religion which could be presented to the freethinker. While such a proof would differ from a scientific demonstration because its field of interest was the relation between God and man, it would be methodical and coherent. We glimpse what Russier calls "the pitiless mathematical rigour of Pascal" in a fragment which affords the chief clue to Pascal's purpose.

⁷*Oeuvres*, Vol. 12, cxxxii, cxxxiii (Quoted by Cailliet, *Pascal: Genius in the Light of Scripture*, p. 292).

Men despise religion, they hate it and fear to find it true. To cure this, I must begin by showing that religion is not contrary to reason, is venerable, inspire respect for it ; next render it attractive ; make good men wish it were true—and then show that it is true. Venerable because it really knows men : attractive because it promises the true good.⁸

It is a fragment like this that compels us to look in the *Pensées* for the grand design of the Apology and to refuse to dismiss Pascal as a " mere maxim-monger," a purveyor of brilliant but unco-ordinated flashes of spiritual insight.

A third significant development is the growing appreciation of Pascal's doctrine of *le coeur*. It is no longer possible for us to use isolated fragments of the *Pensées* to show that for Pascal 'heart' and 'reason' are in flat opposition to each other. What he was striving to say was that if there is a separable faculty called reason, its limits must be recognised. But his understanding of the heart as the core of the self drew him further and further away from reason as such a faculty towards reason as the self thinking. Dr. H. F. Stewart makes this plain when he tells us : " By heart he means love, faith, will, instinct, feeling, nature—the intuition which plays its part in every province of human activity."⁹ Béguin expresses Pascal's standpoint even more clearly.

The heart according to Pascal is not a faculty of the soul. It is its truly active power, the inward locus of decisions and loyalties. In a sense it is the soul itself, in so far as it is made to receive the revelation of eternal truths. Not opposed to the understanding, as two realities of the same order are opposed to each other : not excluding the understanding, for it excludes nothing : it grasps and gives direction. It is itself understanding when understanding is animated and augmented by love.¹⁰

We know whence Pascal derived this crucial conception. It was from the Bible. The heart as the seat, the focus, the core, the centre of the personality is at work on every level of knowledge. It is in the light of this that we must understand the climax of the Apology—" 'Tis the heart, not reason, that feels God. This is faith : God felt by the heart, not by reason."¹¹

⁸*Pensées*, H. F. Stewart, p. 3. The references throughout are to Dr. Stewart's bilingual edition, in which a serious attempt is made to set down the fragments in the order of the Apology. Dr. Stewart died before he could assimilate and use the fruitful researches of Lafuma.

⁹*The Heart of Pascal*, p. 87.

¹⁰" Esprit," November, 1951.

¹¹*Pensées*, p. 345.

Dieu sensible au coeur. This brings us close to the heart of Pascal's faith and philosophy. He himself had felt God in an encounter at once abasing and exalting. On the 23rd of November, 1654, perhaps after a prolonged and brooding meditation upon Scripture, he had entered the holy of holies. The transcript of what was given to him in that decisive meeting was found sown into the doublet he was wearing when he died. The words stagger beneath a burden of meaning almost too great for human language to bear.

Year of Grace, 1654.

Monday 23 November, feast of St. Clement, Pope and Martyr, and others in the Martyrology.

Eve of St. Crysogonus, martyr, and others.

From about half past ten at night till about half past twelve,
Fire.

God of Abraham, God of Isaac, God of Jacob,
not of the philosophers and the learned.

Certitude, certitude ; feeling, joy, peace.

God of Jesus Christ

"My God and Thy God."

Thy God shall be my God.

The world forgot and all save God.

We lay hold of Him only through the teaching of the
Gospel.

Greatness of the human soul.

Righteous Father, the world hath not known Thee, but
I have known Thee.

Joy, joy, joy, tears of joy.

I deserted Him.

"They have forsaken me, the fountain of living waters."

My God, wilt Thou leave me ?

Let me not be parted from Him eternally.

This is life eternal, to know Thee, the only true God and
Him whom Thou hast sent, Jesus Christ.

Jesus Christ.

Jesus Christ.

I left Him ; fled, denied, crucified Him.

May I never be parted from Him.

We keep hold of Him only through the teachings of the
Gospel.

Renunciation calm and complete.

Total surrender to Jesus Christ and to my director.

Eternal joy for one day of travail upon earth.

"I will not forget Thy Commandments. Amen."¹²

¹²Ibid, p. 364-5.

This is the *Mémorial*, the moving record of a Damascus Road. Professor Cailliet is justified in saying that from this time onwards "his viewpoint becomes essentially evangelical, Christo-centric, and his language becomes that of a Biblical prophet or mystic."¹³ The coming great themes of the Apology are almost all anticipated in the *Mémorial*—the centrality of the Bible, the commingled wretchedness and greatness of man, the emptiness of life without God and the fullness of life with God, the knowledge of God only through Christ, the intimacy of faith, the necessity of self-committal and the frightfulness of falling away from God.

The assurance of God thus given to Pascal grew with the few years still to be granted him. Longing to communicate the Gospel to others, he conceived the idea of an Apology or vindication of Christian truth as a means of reaching and winning the libertine. His sister, Mme Périer, connects the beginning of the project with the Miracle of the Holy Thorn in March of 1656. Whether we can accept this or not, we can be reasonably certain that the work was in process of being written when Pascal gave a lecture at Port Royal on the purpose and design of his Apology in the late spring or early winter of 1658. Several fragments in the *Pensées* bear the heading "À Port-Royal." Reports of this important lecture have come down to us from Etienne Périer, Pascal's nephew, and Filleau de la Chaise, a friend of the Duc de Roannez. The name of de la Chaise is of some importance in the long and thrilling story of the reconstruction of the Apology: first, because his description of Pascal's outline has been used as a guide by a number of outstanding Pascalian scholars, among them Chevalier and Stewart; and, second, because the researches of Lafuma have shown that he uses the important First Copy of the manuscript of the *Pensées*, of which we must speak in a moment.

A week or two before Pascal died in 1662 he made it known to his private confessor that the work on which he had been engaged was virtually ready, in substance if not in form. After his death the material was found to consist of twenty-seven batches of sheets, each batch being held together by a strong thread passed through a hole at the corner of each sheet, and a collection of loose sheets. Thus there was a classified and an unclassified portion. Fortunately, the first thing Pascal's friends did was to make an exact copy of the documents in the order in which they were found, although it is only in the last ten or fifteen years that scholars have

¹³Pascal: *Genius in the Light of Scripture*, p. 177.

awakened to the significance of what was done. When it came to the question of publication, there was a sharp cleavage of opinion. The Périér family, in understandable loyalty to Pascal, wished to see the fragments put out in their apparent disorder. De Roannez wanted to present to the world a work which would follow the lines of Pascal's plan. Arnauld and Nicole proposed to abandon the plan, reject the incomplete or obscure fragments and arrange everything logically in a new framework of their own. Arnauld and Nicole won the day, partly because the promise of peace between the Church and the Jansenists demanded the suppression or the modification of some of Pascal's daring utterances, partly because the form in which they sought to cast his thoughts seemed more likely to gain for them the attention of the literary world. Thus justice was done neither to the text nor to the plan of the Apology.

As we look back on the history of research into these precious fragments which Pascal bequeathed to the world, we can see in it a twofold struggle to secure a good text of the *Pensées* and to reconstruct the Apology from the text. Mesnard points out that although the 18th century editors were aware not only of the collection of original manuscripts and of the First Copy but of a Second Copy made by Canon Louis Périér, they failed to exploit their knowledge. A new era began in 1842 when Victor Cousin drew attention to the manuscripts and called for a new edition of the *Pensées*. This was supplied by Faugère who worked with the *Receuil Original*, thus securing a reasonably good text, and made some advance in the reconstruction of the Apology by attempting an arrangement of the material based on the suggestions by de la Chaise and Étienne Périér. In the years that followed Havet, Molnier and Michaut made contributions of varying importance. Then came a decisive turning-point. In 1897 Léon Brunschvicg published an edition of the *Pensées* in which he firmly set aside the idea of re-establishing the Apology. The fragments are gathered together in large groupings under such chapter headings as "The Misery of Man without God," "The Philosophers," "The Fundamentals of the Christian Religion" and so on. We are back again to the editorial procedure of Port-Royal, with the notable difference that the new text is immeasurably superior. However great our debt to Brunschvicg, it cannot now be denied that he has effectively prevented thousands of readers from entering into the movement of Pascal's mind by substituting for the order of Pascal's apologetic method an arbitrary, though persuasive, arrangement of his own. Most English-speaking readers, it must be

remembered, still approach the *Pensées* through the popular "Everyman's" edition which follows Brunschvicg's throughout.

Since 1923, the tercentenary of Pascal's birth, there has been a slowly mounting revolt against Brunschvicg. At first the rebels were compelled to fight chiefly with old weapons. Thus Jacques Chevalier in attempting a new reconstruction of the Apology relied mainly on the *Discours* of de la Chaise, although his own strong affinities with Pascal furnished useful clues. Then, rather unexpectedly, welcome and very powerful reinforcement came from the ranks of the textual scholars. The researches of Tourneur, Couchoud and Lafuma have in fact initiated a quite new stage in the study of the *Pensées*. We can see what this minor revolution means if we look at the contribution of Lafuma, whose work has rightly attracted the greatest attention because it is so careful. His findings may be stated briefly as follows :

1. Since the First Copy reproduces the original fragments in their given order it is to be preferred to the original manuscript in which this order was disturbed when the manuscript was rebound in 1711.

2. The order of the batches, and of the fragments within the batches, in the First Copy, is almost certainly an order arranged by Pascal himself. We have, therefore, from Pascal's own hand a clue of immense importance to the structure of his Apology. Thus we begin with 27 chapters. But what of the second and unclassified portion of the Copy? Lafuma divides this into fragments intended for the Apology in its final form and fragments foreign to the Apology. The former are inserted into the framework of the 27 chapters at what appear, after due consideration, to be the most appropriate points. The 'wager' argument, for instance, is placed in the 12th chapter where it follows naturally upon fragments which are obviously intended to introduce it. The fragments which Lafuma excludes as not belonging to the Apology are very diverse in character and include, among others, the moving *Mystère de Jésus*, with its haunting sentence "Jésus sera en agonie jusqu'à la fin du monde : il ne faut pas dormir pendant ce temps là."¹⁴

3. The outline given by de la Chaise of Pascal's lecture to Port-Royal about his forthcoming Apology is of secondary

¹⁴*Pensées*, p. 367. "Jesus will be in agony while the world lasts : we must not sleep the while." For a valuable treatment of the *Mystère de Jésus*, see Dr. Hazelton's article 'Pascal and Jesus Christ : Reflections on the *Mystère de Jésus*,' "The Journal of Religion," Vol. xxxv, No. 2, April, 1955.

value, since it can now be seen largely to follow the order of the First Copy.

It is not necessary to follow Lafuma at every point in order to appreciate the value of his main achievement. For example we may differ with him about de la Chaise. The outline he gave of Pascal's lecture does not become nearly worthless when we discover that he must have compared it with the Copy. Both Mesnard and Béguin believe that this outline can still provide valuable hints to editors who wish to reconstitute the Apology. It is obvious, too, that an element of subjective interpretation must enter into the assignment of portions of the unclassified material in the Copy to the 27 chapters. Lafuma's classification is only one of many possible classifications. Much work still remains to be done. Lafuma's decisive contribution is that he has established a new basis for this work by showing that the First Copy alone provides us with the primary guidance we need if we are to restore Pascal's Apology in any measure.

What of the Apology itself? Are we in a position now to attempt a reconstruction? Dr. H. F. Stewart's bilingual edition is, in fact, a brave endeavour to restore it. Although he was not aware of the fuller findings of Lafuma, he utilised both the hints given by de la Chaise and the pioneer work of Tourneur, who partly anticipated Lafuma in preferring the First Copy as a guide to the Apology while not neglecting the original manuscript for text. It is to be expected that further reconstructions will be attempted on the basis of Lafuma's general findings. Whatever diversity these new attempts may exhibit they are bound to be at one, if they follow the Copy, in showing the movement, the richness and the delicacy of Pascal's thought. Mesnard has expressed very felicitously the difference that the new Pascal scholarship has made.

Speaking very generally, the fragments which early editors had tended to group together round a few central ideas, the wretchedness of man, *Deus absconditus*, and so on, are now found widely scattered throughout the work and lending support to a rich variety of particular arguments. Instead of a rigid and systematic classification, we find a cunning interweaving of themes, a subtle, almost musical mode of composition, and an athletic and balanced mode of argument, although always a rigorously logical one.¹⁵

And while the allocation of material in the second part of the Copy to the chapters which form the first part permits of many

¹⁵Pascal, *His Life and Works*, p. 148.

variations, the general outline of the Apology in these chapters remains firm. What is this outline?

Pascal begins the first part of his Apology by holding the mirror up to man. He is a being at once wretched and great. His wretchedness is plain to be seen. He is proud, vain, full of self-love. His judgment is affected by custom and imagination. In society he must be content with the feeble justice made possible by the State. Although he aspires after happiness and the good, he can never attain them. Nevertheless man is great. He is great because he is aware of his own wretchedness, a thinking reed who is able to comprehend *par la pensée* the world that can only comprehend him *par l'espace*. The truth is, man is an enigma, a mass of contradictions. He has a notion of happiness but can never be happy: he has an image of the truth, yet possesses only falsehood. If he boasts, we shall pull him down. If he abases himself, we shall lift him up. In fact we shall keep contradicting him until he understands that he is an incomprehensible monster. What can explain man and his condition? Only the Christian faith which affirms that he was made in the image of God and is now *tombé de son vrai lieu*. Part of man's trouble is that he seeks to forget his wretchedness in distraction, pleasure, business. He moves restlessly between repose and activity, at peace neither in the one nor in the other. Can the philosophers help? They magnify man's wretchedness or his greatness. Some say, "Seek happiness within." Others say, "Seek happiness without." But happiness "is neither outside us nor within us but in God, both outside us and within us."¹⁶ Man's sovereign good is found only in the Christian God. It has become clear that the true religion must show us that our only hope of happiness is in God. It must recognise that we are in such darkness that we cannot know and love Him. It must explain to us why we are opposed to God and our own true good. It must teach us the remedy for our powerlessness and the means for obtaining power. Only the Christian religion is able to rise to such demands.

We now enter the second part of the Apology. It begins with a challenge to decision through the argument of the wager. If you bet for God, you gain all if God exists: if you bet for God, you lose nothing if God does not exist. The free-thinker still cannot believe. Then he may conform to the habits of the religious life and so be led to true believing. What of reason? The Christian religion neither excludes it nor places it first. Reason must acknowledge that much lies

¹⁶ *Pensées*, p. 159.

beyond its reach and learn when to question and when to submit. We ought not to resort to metaphysical proofs for the existence of God but to recognise that it is through Jesus Christ and Him alone that we know God. There are proofs of another kind in the prophecies. It is true that man is bewildered as he contemplates the infinitely great and the infinitely small, but these two mysteries meet in God who communicates Himself in Christ. We look now at other religions and find them false because they do not teach us to love and adore God as the final principle of all and fail utterly to explain man's condition.

Pascal now turns to the Biblical part of his Apology. It is to this that he has been leading. Here are the proofs which are only convincing to those who seek God with all their hearts. The Old Testament is an astonishing book, not written by one man but by a people. The story it tells is the story of God's great deeds in conferring material benefits on His children. But these are 'figures' of spiritual benefits to come. The prophecies of the Old Testament, which are fulfilled in Christ, veil His spiritual triumph by means of material symbols. The purpose of all these figures is to blind carnal Jews and unbelievers and to help spiritual Jews and Christians to penetrate to the spiritual meaning of a lowly Messiah bringing spiritual benefits with Him. In reality the Christian religion which speaks of man's fall and promises a Messiah has always existed. From Adam onwards there were true men of God who realised that religion did not consist in circumcision and sacrifices and ceremonies but in love to God. The consummation came in Jesus Christ who was foretold by the prophets, proved divine by His miracles, attested by His apostles. Until the prophecies were fulfilled miracles were needed ; but the prophecies could not be fulfilled until Christ had died and risen again. But once He was raised from the dead and the Church was born "the accomplishment of prophecy is a continuing miracle."¹⁷ Pascal sees in Jesus the One "whom the two Testaments look to, the Old as its expectation, the New as its model, and both as their centre."¹⁸ He came in such lowly obscurity that historians hardly noticed Him. "He made no discovery," writes Pascal, "He never reigned ; but He was humble, patient, holy, holy before God, terrible to evil spirits, sinless. O, in what great pomp and in what marvellous splendour did He come to the eyes of the heart which discern wisdom !"¹⁹ It is through this Christ that man knows God and is saved from the pride that is born of the sense of greatness and from the despair that is engendered by the awareness of wretchedness. "With-

¹⁷ Ibid, p. 325.¹⁸ Ibid, p. 315.¹⁹ Ibid, p. 321-2.

out Jesus Christ," runs one of the key fragments of this section, "man must abide in vice and misery; with Jesus Christ man is delivered from vice and misery. Apart from Him is naught but vice, misery, error, darkness, despair."²⁰

There the Apology might well end. But Pascal's purpose would not have been completed had he not gone on to speak of the Christian life and of the place of the proofs he had offered. The heart of the Christian life is to love God and to control the love of self. As to the proofs, whether miracles or prophecies, they are not in themselves absolutely convincing. They speak only to the seeking heart which God inclines by His grace.

The character of Pascal's Apology can be brought out by posing a few simple questions. In the first place, let us ask: To what audience is Pascal addressing himself? If it is the cultured libertine of the 17th century, he soon becomes the dissatisfied seeker for God in every age. If it is to a man rather than a mind that he speaks, it is always to this man through his mind. Hardly for a moment is there any escape possible from the pressure of hard thinking. More than this, it is always the individual man that Pascal has in his eye. Pascal has the power of the great artist to make us feel, as we read the *Pensées*, that while all humanity may be listening with us, we are literally an audience of one. William Barrett thus describes Pascal at work:

He never takes his eyes off the fact that he is addressing the individual person, who exists in uneasiness and anxiety and longs for his own salvation, and that this uneasy individual is not looking for a general metaphysical system.²¹

Longing for salvation rather than looking for a system! That is a fair comment, but it does not do full justice to Pascal. He will show that Christianity is the *true* religion, offering to man both salvation from himself and an explanation of himself.

Let us put a second question: What is Pascal's main purpose in writing the Apology? Jacques Chevalier's words can hardly be bettered:

The aim of Pascal is not a purely speculative aim, such as the majority of philosophers have. It is an aim which is both speculative and practical, in the highest and strongest sense of that term, the moral and religious sense. Moreover, the speculative element is beautifully subordinated by him to the practical, i.e. to the salvation of souls. Pascal's design is to teach men their true end.²²

²⁰ Ibid, p. 317.

²¹ *What is Existentialism?*, p. 51.

²² *Pascal* (French edition), p. 174.

Russier puts it more vividly when she says that the Apology is a concerted series of manoeuvres to rouse and capture souls. Pascal is out to convince and convert and confirm. He seeks a verdict.

It is worth noting that in the pursuit of his end Pascal never falls back on the defensive. The initiative is with him throughout, persuasive but never deferential, honest but never rude. We can think of Pascal as advancing in three main stages. His first step is to awaken his reader to the gravity of his plight. He is brought to the point where he can neither explain his condition nor liberate himself from it. As Vinet says, the wound is enlarged in order that it may be the more surely healed. The second step is to challenge men to decision. The 'wager' argument comes appropriately about the mid-point of the Apology as a preliminary effort to force the issue by appealing to higher self-interest. Pascal follows it up with the reminder that he who proffers it has been on his knees both before and after, beseeching God "that He may bring into submission all your being for your good and for His glory."²³ The third and final step is to demonstrate the truth and reasonableness of the Christian religion, so that it wins recognition and acceptance. The Apology as a whole may not unfairly be described as a pioneer endeavour to make a dramatic literary form the vehicle of an intelligent Christian evangelism.

There is a further question we must ask, perhaps the most important of all. Is there anything unusual about the order Pascal adopts? Consider, first, Pascal's starting point. He does not begin with the universal fact of religion or the proofs of God's existence or the Christian revelation. He begins with man in his situation. "The basic idea of the Apology," says Vinet, "is to start from man in order to reach God."²⁴ This does not make the Apology a piece of natural theology. Pascal is setting out, rather, to lead men from a sense of need to the satisfaction of that need, from the dim, fitful and insufficient awareness of a pressure upon their lives from beyond to a clear-sighted knowledge of God in Christ.

Or consider the contrast which Pascal subtly points throughout the whole Apology. It is not the contrast between reason and faith or between reason and revelation, but between "man without God" and "man with God." Here again we encounter Pascal's sense of the concrete, of individual existence. It is a natural, a thoroughly Biblical and an existential

²³ *Pensées*, p. 123.

²⁴ *Études sur Blaise Pascal*, p. 178.

contrast which can only be ended as *this* man passes from unbelief to belief, from seeking to finding.

Pascal himself has given us a clear account of the nature of the order he adopts and the method he employs. If it be objected that I have done nothing new, he says, then I must reply that the arrangement is new. "In playing tennis we both use the same ball, but one of us places it better."²⁵ Pascal's placing is dictated by what he calls the order of the heart or of charity.

Order : against the objection that Scripture lacks order. The heart has its order : the mind has its order by premises and proof ; the heart has another. We do not prove that we should be loved by setting forth in order the causes of love—that would be too foolish.

Jesus Christ, St. Paul, follow the order not of the mind but of charity, for they meant not to teach but to inflame. Similarly, St. Augustine. The essence of that order is digression at every point, with constant reference to the main end, never losing sight of that.²⁶

This is Pascal's order too. He uses it with such skill that we must immediately set him in a different class from preceding and contemporary apologists from whom he did not scruple to borrow freely. Their names are forgotten to all save the scholars. Pascal remains because he speaks from the heart to the heart.

While further investigation may compel the *Pensées* to yield new light on the Apology, the secrets already uncovered by recent scholars must make us grateful that a new and fruitful approach to Pascal has been made possible. It may well be that Pascal will have more to say to our own generation and to future generations than he could say to past, both because we can see his work in a new perspective and because the predicament of our world places us in a good position to value his message. It would be sad, however, if the new knowledge were limited to the scholars. Pascal was a layman speaking to laymen. As Albert Béguin finely says, "The *Pensées* must remain or become again a living word, a word from man to man, living water to quench our thirst."²⁷ That hope echoes the deep desire of Pascal's heart.

²⁵*Pensées*, p. 359.

²⁶*Ibid*, p. 13.

²⁷*Recherches Pascaliennes*, Louis Lafuma, Preface, p. 14.

TRAINING LEADERS

By R. T. BROOKS, M.A.

WHAT is a leader in modern society?

I emphasise 'modern,' because times have changed in this respect. A generation ago, we would have had no difficulty in recognising our leaders. They stood in pulpits and sat on platforms; they spoke in public—and were listened to with some awe; they occupied chairs (in the technical sense), and they made pronouncements; they were sometimes elected and sometimes self-appointed, but always recognised. Their leadership was conscious. Everyone knew whom he led and whom he followed. Ideas and ideals filtered downward from the leaders to the led. The pulpit, the platform and the press were the principal tools of leadership, but even those who turned away from these major influences had their own recognised leaders. They might feel themselves to be voices crying in the wilderness, but at least they cried. They were articulate. Leadership was not often unconscious of itself or its following.

Now the position is the reverse. People are led without their realising it. They do not recognise their leaders, and their leaders are not generally conscious of leading. Of course, we still have people in pulpits and on platforms. We still appoint individuals to positions of great power. But they have largely lost their power to cast a spell over the popular mind and to draw it into their own following. The limits within which they exercise rule are set for them. They are held in the grip of what we have learned to call 'conditions' or 'the state of public opinion' or 'the climate of our time.'

Who, then, are the new leaders, the unconscious creators of 'the climate of our time'? One quick answer—an inadequate one, I think—is that they are the 'stars'—the human stars which shine with so bright and so synthetic a light in the expanding firmament of modern communications: the stars of the film with their mid-Atlantic accents and their tropical passions, the kindly domestic stars of television, the muscular stars of the sportsfield. These, I have heard it said, together with a few others whose faces rather than whose thoughts are studied in the press, are unconsciously setting the patterns of modern life. Multitudes copy their hair-do's and mimic their accents. If so many follow, these surely are their leaders.

Undoubtedly there is something in it, but it leaves a lot unexplained. The stars themselves, I believe, are very con-

scious of what 'their public' expects and likes, what it will stand. Their following is too big and too remote for them to exercise much control over it. It seems to me possible that what has happened with the development of large-scale organisation and wide-scale communication may have been the opposite of what was expected. Not more and more power in the hands of fewer and fewer people, but less and less power in anybody's conscious grip. More and more notoriety, perhaps, but less and less influence. With every concentration of power and fame, some of that power slips away. The apparent leader is more conscious of what he cannot do than of what he can do with the apparently led. And the power that slipped away may, it seems to me, have spilled right down the social pyramid to distribute itself over the broad base of our society. It is possible that we are entering a period of history when our real leaders will be found among the people we know personally. The family and the small group, bound together for work or leisure, may recover their influence in spite of all the tendencies of centralization and mass communication—in fact, because of those tendencies, or because they have outgrown their strength.

Spend a few days watching people, listening to their conversation. See how quickly they take their cue from the one among them who has—what I shall be trying to describe later—the qualities of unconscious leadership. In any group round a canteen table there is one whose presence determines the level of the conversation. It may not be the most talkative member of the group, but there is something about him or her which decides what subjects the loquacious will devote themselves to, and whether they will be derisive or appreciative, happy or morose. There is a leader, sublimely unconscious of being any such thing but a leader none the less, and exercising a power which neither the public figure of the past nor the star of today can any longer exercise.

When they leave the canteen and go back to the job, the chances are that you will spot some one in each working group who just as unwittingly determines their attitude to work. Incentives and bonuses and working conditions all play a part, but they are likely to play it in vain if the unconscious leadership is against them. It is the same everywhere. Doesn't every Sunday School class have its leader, a boy or girl who just *is* what the rest try to be? I haven't the knowledge to describe the thing psychologically or philosophically, but it seems to me that leadership works by operating on the inward picture of himself which each of us secretly carries and admires.

In all our actions we are striving to externalise and to impose on others this inward image of an ideal me. Anyone who can give a new twist to that portrait is leading me, not by the nose but (what is much more effective) by the imagination.

Paint a clown on that imagination of mine, and I'll be a fool. Paint a conventional saint, and I'll be a prig. Paint Christ, and I'll be a Christian. Our real leaders are the image makers, the people who show us life in a form in which we love it and want to have it.

Of course, the image makers include the poets and writers, the preachers and broadcasters, the actors and the singers. But I doubt whether their vision exercises the power of leadership over us until we have seen it in someone we know, we meet it embodied in flesh and blood. Not the word, but the word made flesh is the image-maker for the masses.

That points us to the quality which makes a leader. He, like others, has his inward dream which he serves, but in his case it is not locked up inside him. On the one side it flows out into his life more freely than with many of us, and on the other side it is connected with something bigger than himself. It is not just a private picture of the ideal me. It is, in its way, a vision of something which is for all men and which, when it is reflected in life, they fall in love with. For good or ill, leadership works. Imagination is touched in a dozen different ways and by a dozen different personal encounters. Presently its allegiance is determined, and the preachers and propagandists can make war on it in vain.

The rôle of the Church in all this is perfectly plain. There is no more urgent task in the world than that of raising up men and women who will be leaders of their generation because they have seen a universal vision, and who will be Christian leaders because their vision is of Christ. Their power in the world will not be due to their having been elected to this or that office, or belonging to this or that organisation. It will not be just a matter of 'character,' in any ordinary moral sense. It will be due to the fact that they stand between two worlds, reflecting in this temporal order a vision of things eternal and unseen.

In particular our new leaders must be taught to look deeply into the meaning of the Transfiguration, the Crucifixion and the Ascension.

First, Transfiguration, an experience which brought the Apostles a vision of two worlds mingling. They saw the eternal world, not as something divorced from this one, but as a power which made the earthly flesh of Jesus shine and even his clothing dazzling white. They saw flesh and fabric transformed by

the closeness of their relation to eternal glory. They saw the brightness which faded from the world when man first sinned. When that vision has entered a man he will ever more reflect in everything he does the potential glory of earthly things. He will see every face as a face which can be transfigured, and every fabric as a possible mantle of glory. I do not mean that he will go around in a state of continuous ecstasy, but he will see people and things in a light which will make him a natural leader.

To walk in the light of Christ's transfiguration would mean always to see people and not just look at them—to see them in their relation to love and mercy and eternal glory. It is to see even the sticks and stones of this earthly scheme of things transfigured in the same way by their relation to the eternal scheme of things. It is to feel the delight of God the Creator in everything that is made, and the delight of God the Redeemer in everything that is used, and the delight of God the Sanctifier in every relationship of love.

Such a man will lead, because the world is sadly in need of a conception of life glorified. We have our materialists, who are engrossed in earthly things without seeing their heavenly possibilities. We have our pietists who are enwrapped in heavenly things without seeing their earthly embodiment. Ordinary people are just about equally dissatisfied with both. What they are unconsciously waiting for is the earthly pietist or spiritual materialist, the man or woman who prays under the hill of transfiguration and looks at all things in the light of that vision.

I emphasise *all* things, because we recognise the glory in some earthly things but are much too selective in our vision. We acclaim the glory of human fellowship, but we think chiefly of fellowship within a limited circle of those who think and believe and behave as we do. We ought to see that glory wherever two walk together, whether to do a job of plumbing or to choose a new hat. We recognise the spiritual significance of music, but we really mean the "Messiah" and our favourite hymn tunes. We must learn to acknowledge our Lord the Spirit wherever there is real delight in music, in everything from Bach to Bop. We are ready to see the Creator's image in great architecture, but mostly in church and cathedral. We must learn to rejoice with Him in every work of true building, from Blackpool Tower to the Sphinx.

It seems to me that the Christian leader will very rarely cease altogether from praying, because his prayer will not consist always of saying special things to God, but of referring all

experiences to Him. "Look at that man with the bald head. When he looks up, he gets a frown looking the wrong way." I suppose you would hardly call that a prayer, but it is a moment of delight shared with God—and a moment whose delight would have been much less if it had not been shared with God. In this all too solemn world the man who moves in that continuous experience of gaiety and of glory, inevitably lays his hold on the imagination of others. His vision of the world transfigured is reflected—scaled down and distorted perhaps, but reflected—in their picture of the good life. They learn from him what to love and to look for, and because of that they are unwittingly led by him.

They will follow all the more readily if his vision of transfiguration is matched by his vision of the Cross. The prayers said at Calvary will have opened his eyes to the divine compassion which embraces our sin, our suffering and our death. The leader who has not taken the measure of sin, suffering and death will lose his following whenever tragedy hits them. The leader who has long contemplated the crucifixion of Our Lord Jesus Christ will not only have taken the measure of sin, suffering and death, but will have seen each of them overtopped by the grace of God in Jesus. He will know them for the tragic things they are, but he will see them always under the mercy, always at the points where the compassion of God reaches and prevails.

It seems that I am not alone in thinking that this vision of compassion answers one of the great hungers of a generation which would like to have a tender heart but knows the value of a thick skin. One of our most distinguished film critics has written: "The more I learn of life and works, the more I incline to wonder if the film of genuine compassion is not, perhaps, the greatest benefit the cinema can bestow upon an audience." She goes on to speak of a new film ("The Village") in which a picture of compassion is painted, and I can well believe that contemplating such a picture may be one of the richest experiences the cinema can offer. That is one of the real ministries the film can perform, and one of the ways in which the writer, the director and the actor take their share in the work of image-making and so of leading the community. In such ways they become fellow workers and fellow leaders with the men whose vision centres on the cross.

The form of compassion most likely to be painted in this way is that of compassion for the sufferer. One of the forms most needing embodiment is that of compassion for the sinner. We must see the Cross as a vision of grace reaching out to create

a situation in which sin can be forgiven and sinners reconciled to the holy God without despoil to His holiness. We often complain that we live in a generation with a lax conscience. In the sense that standards of behaviour are none too high, that may be true, but the guilty conscience is very much a feature of our time, too. It is still more a feature of our time that that guilty conscience is rarely reached with the knowledge of divine grace to forgive and redeem.

Throughout August, 1955 the Reverend Howard Stanley conducted the Light Programme People's Service from Blackpool. In his first programme he invited people to write to him about their religious experience, and in later programmes he built his talks very largely with the material these letters—something like 2,000 of them—provided. By the last talk it was perfectly apparent that time had to be found to deal with letters from people whose only religious experience (if you can call it that) was the misery and wretchedness of uncomforted guilt. They wrote most moving and near desperate letters about wrongs they had done, and about the impossibility as it seemed to them of ever knowing peace again. It became a wonderful opportunity to say—what was apparently a quite new idea to them—"God forgives sin." The simple preaching of grace meets an intense need today, and (though it seems absurd to say it) often has all the charm of novelty.

I suppose the reason is that we in the Christian Church have not contemplated sufficiently the compassion of God. Our vision has been so limited that we have stamped on other minds the image of the Christian, not as a sinner rejoicing in forgiveness, but as a morally superior person. We are known not as the representatives of grace but of law—a higher, kindlier law than that of old, but a law of commandments just the same. The Churches stand not for a new birth and a new beginning but for a new version of Pharisaism. They are known to have a code, but not known to have a Gospel.

It is because of that that I think there will be a following in any little group of friends or neighbours or workers for the man or woman ruled by a vision of the divine grace revealed at the Cross. Those who have really prayed at Calvary reflect into the lives of all about them a sense of compassion. There is an unseen bond—perhaps an unacknowledged bond—between them and those about them. And there is a tacit awareness that this is not a fickle bond to be loosed if trouble comes. At such times it will bind all the more strongly. It is tested in advance against sin and suffering and death.

And so to the mount of the Ascension. No man can lead if he is not led, and no man can exercise the kingly privilege of leadership who has not himself seen his King lifted to the throne. The vision of the Ascension is the vision of Christ, Victor and King. This is the vision which shows us where we live—in a place beneath His throne, in a time between the victory and the peace, between the coronation and the perfect reign, between His going into heaven and His coming again. This is the leader's necessary vision because it is the vision of leadership itself. When we see Him as He is, we are like Him, as St. John understood. When we see Him on the throne, something of His own authority flows through us. That is what makes leaders.

If we are to make leaders of the people in our Churches, we must teach them to see in their prayers Christ enthroned in heaven—still bearing the wounds in His transfigured flesh, but ruling. In this rudderless, kingless, ruleless generation a man under authority is a man of authority. To him we turn. Whether we continue to offer him our allegiance—whether we remain a sufficiently civilised and coherent race to have an allegiance to offer—may well depend on whether he in his turn has his allegiance fixed and stands steady at the foot of the unseen throne.

NOTES ON CONGREGATIONAL SOCIAL THEORY

By STEPHEN H. MAYOR, M.A., B.D.

THE past hundred years have seen the recovery of a Christian doctrine of society. In this country this development has been especially marked in the Church of England. Two main sources may be traced for Anglican social theory : on the one hand F. D. Maurice, and before him Coleridge, sought to give an account of society in specifically Christian terms, and to suggest reforms based on theological, not Utilitarian, criteria ; and on the other the second generation of the Oxford Movement discovered that the recovery of Catholic teaching carried social implications. The dominant features of the Anglican social movement at the end of the last century and the beginning of this—as it is expressed, for example, in Stewart Headlam's 'Guild of St. Matthew' and in the Christian Social Union—are derived in the main from these sources.

The contribution of Protestantism, as such, to sociological thought during this period has been much less. It can be identified in the fact that many of the most distinguished leaders of social movements have been loyal members of strongly Protestant denominations, and in the fact that ordinary members of these denominations have given much attention to the 'application' of Christianity to industry and social life. It is worth emphasizing these contributions, because they have not attracted the interest shown in Anglo-Catholic social teaching. Yet it must be admitted that they have often been superficial. The 'social Gospel' too often became merely a system of humanitarian ethics ; while among other groups a truly evangelical fervour was devoted to isolated details of personal morality.

One consequence of this deficiency has been that Nonconformists anxious to trace the social implications of the Christian faith have found it necessary to turn to teachers whose ecclesiastical presuppositions differ from their own. It is one source of the present weakness of the Free Churches that as social conditions have changed they have failed to supply an interpretation of the course of events. The 'Neo-Separatist' period of the Liberal alliance, the Liberation Society, and the 'Nonconformist Conscience' for long obscured the need for a fundamental analysis. Free Church social thinking has persis-

tently been in terms of emancipation. Now that the social question has turned from the discussion of emancipation to that of welfare, and now especially as it seems to be veering from the latter towards the dilemma of personal status and responsibility in a collectivist world, a Free Church social theology is needed more than ever.

The primary purpose of this paper is to plead that Non-conformists should give thought to the social consequences of their distinctive beliefs. What follows consists of a few notes on some of the social implications of Congregationalism.

Most of the beliefs of Congregationalists are shared with other members of the Holy Catholic Church. The social implications of these are part of the general body of Christian thought. Others belong to those Christians in particular who stand in the Reformed tradition. But those which are considered here are relevant peculiarly to Congregationalists.

The social ideal of Congregationalism starts with the doctrine that the Church is gathered out of the world by the redemptive act of God in Christ. Culturally the effects of this belief have sometimes been unfortunate, in that the aesthetic achievements of man have been thought to lie outside God's redemptive purpose. Socially, the implication is that no social order, past, present or future, can claim any kind of ultimate validity or appropriate to itself the claims of the Kingdom of God. The consequences are far-reaching. The Catholic (Anglican and Roman) idealization of the Middle Ages would be impossible for Congregationalists, not because of any specific failings of medieval society, but because for them every secular society alike stands in sharp distinction from the City of God. Total involvement in defence of *laissez-faire* capitalism or 'the Western way of life,' or in Communism, or in the hopes of evolutionary Utopianism, would conflict with Congregationalist beliefs about the nature of the world.

Secondly, and almost in antithesis, Congregationalism teaches the responsibility of each Christian in all that pertains to the divine activity in the world. Despite conclusions which might appear to follow from the first point above, Non-conformity, including Congregationalism, has avoided the danger of 'other-worldliness,' though not always its opposite. The reason is that the ordinary church member has realized that his Christian duty is literally his: it cannot be evaded by being laid on the shoulders of any ecclesiastical authority. This responsibility has necessarily been borne not only in the fellowship of the Church, but in the world of politics and

economics. In this it goes to the heart of the dilemma facing the liberal democracies today : to safeguard the place of the personal in the activity of the State. The characteristic political action of a hierarchical Church is the concordat and the encyclical ; the characteristic political action of Congregationalism is the free participation in all levels of political life of the ordinary church member (hence the doubtful value of 'encyclicals' issued by the May Assembly). This participation is analogous to sharing in the work of the church meeting. In a very real sense, indeed, it is not so much analogous as the same activity, since for the Christian political activity is as much the service of God as ecclesiastical activity.

In a sense these matters are peripheral. They apply in some respects to all Christians, and their importance for Congregationalists is a matter of emphasis. Nearer to the centre is the Congregational theory of church government. The character of the local church as a fellowship based on a covenant is an idea which has borne fruit in the realms of political theory as the doctrine of the social contract. Popularly associated with Rousseau, the doctrine can be found in Robert Browne's *Book Which Sheweth*, applied to political as well as religious societies, and even to a natural community such as the family. Even where a church has no written covenant it seems fair to say that the normal constitution and character of a Congregational church imply something of that nature. The political importance of the covenant idea is obvious. Congregationalism necessarily stands against all doctrines of political authority which rest upon a theory of divine right or mere power. More important for Congregationalists today is to consider the relevance of the covenant to the social organisms within the State. The trade union, for example, offers a profitable field for consideration. The free association of individuals in fellowship with a real though voluntarily recognised corporate authority seems the primary necessity for the survival of democracy today. The creation of such fellowships in political and social realms is surely a task towards which Congregationalists ought to be able to contribute.

Perhaps the most important point lies in the fact that not only do individuals find their place in the fellowship of the local church, but local churches find their place in the Holy Catholic Church, equally without loss of identity. There are three aspects of this which have obvious social implications. Firstly, a Congregational church is 'recognized' by sister churches, a fact which comes out clearly in an ordination service, when neighbouring ministers and perhaps a Moderator are present.

The exact significance of this 'recognition' is difficult to assess, but its importance is that it is an expression of something like a 'general will' of the denomination. Political theorists, endeavouring to clarify the meaning of the term 'general will' are apt to compare it to the Quaker 'sense of the meeting.' But this is misleading. The Quaker meeting consists of a few people met together. The State consists rather of a federation of local communities, and communities formed by common interests. The 'general will' which keeps the State in identifiable existence is a mutual 'recognition' on the part of these communities. Just as the unity of Congregationalism is given not so much by the existence of organs of unity, such as the Congregational Union, as by 'recognition,' so the unity of the social order depends not so much upon governmental institutions, which are merely its expression, as upon the mutual 'recognition' of societies within society.

Secondly there exists within Congregationalism not only the 'recognition' of local churches but a system of unions and associations at various levels, from the District Association to the International Congregational Council. This system, while in part always present in Congregationalism, has become much more prominent in the past century and a half. If this system constituted a hierarchy of organization there would be something similar to Presbyterianism and Methodism, and no peculiarly Congregational contribution to social theory. However the system is not hierarchical, since the relationship of wider and narrower community is one not of authority, but of moral influence. This is a pattern for a Congregational ideal for society. On the one hand Congregationalists do not, like Quakers, exclude the possibility of different levels of government. Nor, like almost every other religious group, do they consider that the more extensive instrument is of higher authority. They insist that a man's fundamental social relationship is with the 'local' group, whether the localization be geographical or not. The wider instruments of government have a genuine authority, but the local community is no mere shadow of the wider : rather the reverse. Ideally the authority is moral rather than coercive. This must not be interpreted only of political affairs : it is today at least equally relevant to economic.

Finally, Congregationalists see the local church as an 'outcrop' of the Catholic Church. This belief is the generalization of which the old Independency was a special case, for it rested upon the insistence that the local fellowship is not a fragment, but a microcosm, of the whole. It is particularized again in

the newer claim that ecumenicity is not accidental but essential to Congregationalism, since for the local church to be truly representative of the whole demands a full consciousness of the ecumenical fellowship. The fundamental sociological problem of the near future is the increasing remoteness of the real centres of authority. In politics control is passing from national governments to supra-national power blocs. In economics the local firm, managed by the owner, is giving place to the international combine and the State-controlled industry. Even entertainment and sport are becoming world-wide, centralized activities. Some may like to say that these tendencies are inevitable. Certainly there is no doubt that they will continue for the next few decades. The Congregational contribution here will not be to deplore them but to search for means by which the individual can share in making responsible decisions. Majority votes are hardly relevant at all. The solution lies in the creation of 'local' (again not necessarily in a geographical sense) communities conscious that they are representative of the larger. In so far as Congregationalists fail to realize locally the Catholic Church, they are incapacitated from sharing in this task.

CHRISTIAN ART OVERSEAS

By JOHN F. BUTLER, M.A., Ph.D.

BECAUSE religion affects and is affected by life on so many sides, different religions have different cultures associated with them, partly as cause and partly as effect. And so missions, which aim at changing religion, find themselves changing all sorts of other things as well, which together add up to a culture-change. Notably, in many savage areas missionaries have been the pioneers of civilized ways of life, for the most part to the general good—though caricatures of their activities, such as Dickens' account of the propaganda for providing infant negroes with flannel waistcoats, and Mr. Somerset Maugham's repressed and repressive missionaries, are unfortunately often better known than the facts.

How do Christian missions affect the arts of those countries where they have some degree of success? They must affect them in some way, because, firstly, they have to produce some art—at the very least they have got to put up some buildings; they will probably want some furniture and implements for their cult; and they may even want to produce religious 'fine art' as well. Secondly, that art is bound to differ in some measure from non-Christian art—a Christian church, for instance, is built for a different type of worship from that practised in most other religious buildings, and Christian pictures have quite different subjects and a somewhat different spirit from, say, Buddhist ones.

To simplify discussion, I intend here to leave aside, for the most part, the other arts and confine myself to building and to ask, what kinds of buildings can the Christian missionary put up, and what is their relation to the cultural situation in the lands where they are set? There are, at first sight, three possible policies which he may pursue.

The first and most obvious policy, and within the modern missionary era the only one actually followed till recently, is to copy, or try to copy, the styles of the West. The missionary himself comes from the West, he brings a religion which has for many centuries been rooted mainly in the West; he brings also the science, medicine and education of the West. It is obvious and natural that he should bring Western building also.

The results partly justify this policy. Some very pleasing, even some great building has come from it. In India, I

remember with gratitude the splendid Mannerist and Baroque churches of Goa, as fine as any of their size in Europe. In Madras, I remember the group of little seventeenth-century Portuguese churches, so like the churches of village Portugal, and the capable Palladian of St. George's Cathedral and St. Mary's in the Fort and Christ Church; and I doubt if there is anywhere a piece of 'Strawberry Hill' Gothic as good as St. Paul's Cathedral, Calcutta. Sometimes, fine work has been done in styles which were intended to be wholly European and which indeed are predominantly European, but which have subtle indigenizations due to changed climate, materials and workmen. Thus, in old Mexican churches the intention was pure Spanish Baroque, and nothing has been copied from the old art of the Aztecs; nevertheless gradually a Mexican spirit has crept in. At a further remove, the copies of Mexican churches in what was the Mexican mission-field in Arizona and New Mexico are partly Indianized, through the use of adobe instead of stone and through the employment of Indian craftsmen. Sometimes the copies of the West have been very poor indeed, like the pitiable little pseudo-Gothic churches in Indian hill-stations and, I am told, dotted all over Africa.

The results of this policy thus vary, both in fidelity to the Western standard and in aesthetic quality: and indeed in the European tradition within Europe itself there is variety enough as between different localities and as regards success in achieving beauty. What is of more importance is that the policy has undesirable socio-religious consequences. With the best will in the world the mission convert is bound almost by definition, by the simple fact that he adopts a religion with a different outlook on life, to accept some amount of denationalization. If we require or encourage him to accept, as well as the basic outlook of Christianity itself, the externals of Western Christianity also, then we increase that measure of denationalization to a degree which may subject the convert to quite serious and unnecessary strains both within and without, and may also make the Christian gospel more suspect and unacceptable than it otherwise need be. Why should a new Christian, who in any case has to adopt a different system of worship and morals from his neighbours', further widen the gulf by seeming to despise the whole culture of his own people? Why should he thus set himself more at odds with his own society, and set his society more at odds with Christianity?

Such is the criticism made of the first policy, that of Westernization; put it in a positive form, and you have the second policy, that of indigenization. The exponents of this

policy stress the importance of the race or nation, the major political or cultural group, both as a permanent factor in psychology and as a specially important factor just now. At any time, they say, whatever the peculiarity and intensity of his religious beliefs, a man needs an integration of that potent religious part of him with the general life of his society—and especially so in the present period, when various parts of the world are rising to a new life free from the tutelage of the West. The Asian or African has special need, negatively, to free his religion from unnecessary Westernisms, and, positively, to hold it in full harmony with Asian or African culture. Christianity, they go on to argue, is a universal religion in the fullest sense; its present Western forms are externals, separable from the essential core within; there are ready at hand, in the great systems and cultures of the East, alternative thought-forms which, given sensitive handling, can express Christianity for their own peoples as fully and naturally as the traditional Western forms do for the West. Africa, indeed, is not in so advanced a position, but even for Africa the right policy is to help it to become itself and not to ape something else. If this policy of indigenization is worked out, we shall become more complete, more integrated Christians the world over, and at last a chorus of praise to God in Christ will rise as full and varied as is the humanity which He has made for His glory.

Accordingly, during the past forty years or so there has been a movement among missiologists to encourage the use of indigenous styles and arts and crafts in the service of Christian worship. For Protestants, this movement has taken the form of sporadic experiments in various parts of the world; within the Roman Communion it has been an organized campaign, largely inspired and led by Cardinal Celso Costantini. In 1923 the Cardinal (then Archbishop) signalized his recent arrival in China as Papal Legate by a famous letter to two of his Apostolic Prefects, in which, under form of giving his assent to the building of some new churches, he pressed a reasoned case and gave an authoritative directive for the use of local styles of architecture and fine art. In 1950 his work came to its climax in the Vatican Exhibition of Missionary Art.

This movement is in one sense a twentieth-century reaction against the imperialism of the nineteenth century in which Western science, religion, and ways of life and culture were all alike exported with a confident feeling of their incontrovertible superiority. In another sense, however, it is only a return to the general practice of the Church in its early days

of growth, and to some elements in the next great Christian expansion, the Roman missions of the Counter-Reformation period.

This second policy has led to difficulties of its own. It is not always realized how soaked in non-Christian, and sometimes even anti-Christian, purposes and symbols the art of non-Christian cultures can be. If, for instance, a Christian missionary in India feels that he ought to build his church in Hindu style, he is faced by the fact that a Hindu temple is an enclosure with structures and spaces intended for a variety of purposes all irrelevant to Christian requirements, grouped around a small shrine where an idol is ceremonially housed and worshipped by individuals and small groups of people coming one by one; whereas what he needs for Christian purposes is a hall to shelter a fair number of people at the same time, able clearly to share in the Eucharist and hear the Word. If he were to be made a gift of the temple, most of it would be useless to him, and it probably would not include one hall really suitable for his needs. In India, again, can the local style of painting—developed mainly in the depicting of the Buddha in his *nirvana* and of the more sensuous side of popular Hinduism—be thought really adequate to express the creed of Christianity, and especially to depict its central Person? Some much-publicized examples of 'Indian Christian' painting would suggest that in its present form it emphatically is not. In China, if a missionary were still able to go there, should he wish to use some of the lovely old Chinese patterns to decorate his vestments, then he would do well to avoid the example of one bishop who developed a taste for such things, and convulsed his Chinese congregation by appearing one day wearing the symbols of an empress and a bride. In many parts of Africa, any building of a suitable size for a church would have no local prototype which could be copied at all.

Examples of these difficulties could be multiplied. They can indeed be over-stressed, either from missionary stolidity or out of the conservatism of inadequately educated converts: but a solid core remains which has to be taken into account. When a convert tells us that he wants nothing about his church to remind him of the faith and ways from which he has, as he puts it, escaped, and whose pull back he feels in every aspect of life around him, it is difficult for a missionary, who by his mere good fortune is exempt from such cruel tensions of spirit, to do other than treat those scruples with respect. We in England may feel able to play in our minds with fairies and Christmas trees and other relics of earlier paganism; but that

is because Christianity has for so long had a religious monopoly here, and so what once were grave spiritual perils can now be treated as toys.

A third policy has lately become possible, in the use of the new ferro-concrete materials and techniques. It is these that set the building style of the new age. They are tied, it is argued, to no antique ways in the West or elsewhere ; they are international in spirit ; and they are bound to spread and prevail because they are now the only means of structural honesty and economy. Why not start afresh then, the world over ?

Here again, however, there are difficulties. Ferro-concrete, though it may be felt to be cosmopolitan, is yet associated in the minds of non-Western peoples with the West ; and, even if its cosmopolitanism is accepted, on that very account it can do nothing to express the potent new nationalisms. It is still, in some places, very expensive. Even where it is comparatively cheap it is better suited for the big structure, which is rare in mission building, than for the small one. Moreover, it can scarcely yet be said to be or to have a religious style. Gothic was developed as a church-building style, and afterwards was adapted with more or less appropriateness for such other work as making dining-halls and castle gateways and town-hall facades ; the various 'classical' styles, though perhaps most appropriate in the secular public building, yet began in the temple and have a long tradition of use in churches : but ferro-concrete has been developed primarily for the office-block and the factory. It may be aesthetically none the worse for that, but it simply cannot breathe the spirit of religion until it has learned how. Many interesting experiments have been carried out, especially on the Continent, in ferro-concrete church-building ; but we have not yet passed through the stage of experiment into that of confident accomplishment. It seems a pity if we have to subject our mission-fields to these adolescent inadequacies and tensions of our new building style.

Those, then, seem to be the three possibilities for Christian building overseas, among the arts of the past and the present. And, in view of the objections to each, we should indeed be in an impasse if it were right in matters of art to look only, or even mainly, at the past and the present. But there is hope, because that is not the way to look at art. Art is always changing ; artists are always seeking something new—mere copyists of the old rank low in the scale of artists. There is, of course, tradition as well, and art does not always move at the feverish pace fashionable in the modern West. Folk-arts

and Eastern arts have even seemed to superficial critics to be immobile : nevertheless, art is always in a flux. Why this should be so is by no means so self-evident as we tend to suppose, and would repay much analysis and study ; but the fact is indisputable—art is always seeking something new.

From this fact we get hope for a solution of our problem of the right course to set for Christian art in its new fields. It will enable us firmly to rule out the first policy, that of Westernization : for the copying of outmoded styles in alien contexts can only be sterile. We can keep something of the policy of indigenization : let the local style, suitably expurgated and adapted—for in this mobile outlook on art we are preserved from the purist's insistence on copying the traditional without the power of making any change—be one of the two focal points of new development. Let modern ferro-concrete be the other focal point. It, too, will need adaptation ; but, for all its apparent sameness in the examples to which we are most accustomed, it has already shown itself capable of much flexibility. In Mexico there is said to be already a characteristic Mexican type of skyscraper—with a Latin gaiety unknown to New York. Chandigarh, the new capital of the Punjab, shows the new style most intelligently adapted to the Indian climate, if not to Indian customs ; in Africa the ferro-concrete parabola has been used for churches which blend well with the landscape and with the local style of hut building.

I envisage, then, a future in which local styles and the basic style imposed on ferro-concrete by its physical nature will blend in different ways in different parts of the world, and even in each part in different ways that will be decided largely by the scale of the building, small buildings tending to be more 'traditional,' and larger ones more what we in the present West call 'modern.' As to details, one cannot dogmatize : the whole point of a true artistic development is that, though once it is past it seems the inevitable outworking of law, yet while it is future it is unpredictable and must come by spontaneous ways. That is not to say, however, that it cannot be helped to find its own true self by our conscious avoiding of sterile bypaths and by intelligent policy about experiments.

Finally, I would like to show that the problem we have been discussing is really important, though even from the missionary's point of view it sometimes seems minor. The ordinary missionary is an overworked man with no special qualifications in art or the building craft, who has to put up a few small buildings as best he can on a cheese-pared budget. To him this whole discussion may seem intolerably academic

and unrealistic. But that is because he does not realize how close is the relation between art and religion. I do not mean that the relation need be direct : I am myself a member of a denomination with something of a reputation for the ugliness of its buildings, and I would argue very fiercely with anyone who denied that a real and pure religion can flourish in them. But the relation is, nevertheless, real and close, even if indirect. It would be a very serious matter for religion in England if one Church in the land did not have great traditional beauty in many of its buildings ; and I am convinced that the decline in church attendance is not altogether unconnected with the relative indifference of all the church communions in Britain to modern art. So in the new churches abroad : Christianity will never be properly rooted in their lands till faith and art are properly integrated in them.

If the problem seems minor even to the missionary whose own buildings are being discussed, how much more insignificant must it seem to that majority of people who do not care greatly about religion, and who are even less concerned about a religion's missionary work ! Moreover, missionary building is only a small part of building abroad, though, indeed, the Christian church may be the first new type of building to appear in jungle villages. Yet culturally the pace is set by the towns, and in the new towns of the rapidly developing lands of India, Africa and the rest, churches are relatively small, few and unimportant ; secular buildings like factories, cinemas and flats will decide the architecture of the future.

I would not deny that there is a danger of Western secularism swamping religious influences, Christian and non-Christian alike, in the whole life of the world, building included. But for all that, to deny the place of religion in the development of art would be as disastrous for art as it is disastrous for religion to deny the importance of art for itself. Art needs religion to inspire the new.

Our art the world over has reached a deadlock : none of the traditional styles has anything more to say—even the new styles are beginning to feel frustration closing in upon them. Our hope is for some cross-influence to wake to newness, much as at the Renaissance the rediscovered cultures of Greece and Rome fused in men's minds with Gothic to give a new outburst of life to Western art ; and the flame under the crucible was the religious kindling that became the Reformation and the Counter-Reformation. There can be such cross-influence again now, when the Western and the ancient non-Western

cultures meet. It is the Christian Church which seems mainly conscious of this meeting and of its possibilities. The fine arts seem to be only the concern of individuals and schools, but for these fusions real social contacts are needed. Building is social enough, but most secular concerns, public and private, when they build, seem content just to plant down some Lutyens or some Wall Street: but the Christian Church is really discussing this problem. It may be that it can provide the spark for the fire that will make a true fusion, creative of something new and good. An artist without a new faith, caught between two cultures and techniques, will compromise and botch and be miserable, or at most will be second-rate—look at Anglo-Indian building so far, or Greco-Buddhist sculpture, or most of the modern West. But what can he not do, when he has both old and new to help him—if his personality has the spark?

HONESTY IN PREACHING

By EDWARD BEAL

THE wording of the title may appear invidious. The terms 'honesty' and 'preaching' seem strange companions, as if one were posing an Epsom trickster alongside a sister-of-mercy. But a very slight reflection will dispel the misgiving. There is such a thing as honesty in preaching, the corollary of which is that there is often dishonesty ; but by way of palliation it should be borne in mind that the dishonesty is usually the result of innocence or even good intent. There are probably few deliberate humbugs in the modern pulpit, for the type can find wider and more remunerative scope elsewhere. Occasionally, seeing that ministers and preachers are human beings, the dishonesty may be highly culpable, arising from laziness or from a desire to establish a cheap reputation, demanding correction or rebuke. But more often, where dishonesty does occur, or has occurred, it can be traced back to conservatism, to fear of results, or to a genuine but misguided effort to ensure the acceptance of the message. It is easy to be dishonest for a good cause, though it is worth observing that the cause always suffers in the long run.

Much has been written in a vague and indeterminate vein, and a good deal of nonsense talked, upon the subject of plagiarism. I am not aware that this offence has ever been defined by the Church, though many preachers have been accused of indulging in it. What actually constitutes plagiarism in preaching seems rather to have been decided by local groups or small committees of judges having widely variant ideas. The term 'plagiarism in preaching' is used advisedly because in this connection it seems to have modifications which scarcely apply in other spheres. For the preacher, who is assumed to be the most meticulous of publicists, the genuine offence is most serious, and yet there are conditions which give him a wider range of freedom than others in the use he makes of his fellow-workers' ideas. I have always myself held that the starting-point in forming a standard should be that preaching is, verbal or written, a communal method of propaganda for the Kingdom of God. Certainly with regard to sermonic literature one would think that when a book is published it is published for preachers. No writer, surely, imagines that his homilectical efforts are sought after merely by the general public for personal edification. On such a supposition there would be a smaller demand for sermonic literature than there

now is. Allowing for a small proportion of people who buy sermons because they find them helpful in the culture of the spiritual life, the vast number of readers are preachers who are on the lookout for pabulum for their own sermons. Exclude the legitimacy of that practice, and the sale of such literature would cease, for no publisher would find a warrantable market. The writer of published sermons and religious essays must therefore either expect other men to benefit by his ideas or cease to find a sphere for his good work.

But how far is such literature to be exploited by the questing preacher and what are the precise bounds of honesty? Plagiarism proper consists of taking a sermon or part of a sermon, or any other work, and retailing it piecemeal, without acknowledgment, as one's own creation. That is the law of the land as well as the code of common ethics. There have been instances where this has been done shamelessly and with intent to defraud. But there are other forms of borrowing for which there are quite reasonable warranties, and concerning which judgment rests upon the discretion, forbearance and generosity of the original author. That great journalist A. G. Gardiner, in an essay on the subject, accused a famous ecclesiastic of overt plagiarism when the transaction was merely one involving ideas, and when the ideas were reclothed in the language of the borrower. I imagine that in this opinion the essayist was wrong; that it is no breach of honesty or privilege when ideas as such are retailed by a second agent even without any acknowledgment. This is obvious from the very fact that half the material written in books has been written before, and because all writers are for the greater part retailing other men's earlier ideas. The use of such garnered suggestions is part of our technique as preachers. Copyright laws may be severe, but the original writer, if he is more interested in the work of religious reformation than he is in his own prestige will probably be lenient to others who in this way extend the range of his work.

A large tolerance must also be allowed for unconscious reproduction—a much more prevalent practice than is usually imagined. A preacher, if he is efficient, rapidly develops a retentive memory for ideas, illustrations and phrases which have a way of arising unbidden and unidentified in his mind as he writes and thinks. For instance, I have on hundreds of occasions plagiarized, as it were, my own earlier statements word for word, but in complete ignorance. An idea has occurred to me for inclusion under a sermon theme in my working files—a new and striking idea I thought it—but on

turning up the page I have found it written in precise wording (and forgotten) long before. My point is that if one can do this with one's own words and ideas one can just as easily do it with those of other people. Indeed, who has not done it often? A man whose mind is saturated with, let us say, the writings of Spurgeon, will reel off one of that great preacher's illustrations or phrases without being aware of it; and he is much more liable to do it with the writings of more recent authors. 'A man,' says Beecher, 'has been conversant with many authors. He has read in Burke, he has read in Bacon, he has culled much from Leibnitz and others; and presently there comes to him a morning of great inspiration in which he finds his thoughts rising and clothing themselves with stores of knowledge, and going forth to lay the foundations of new arguments and statements. It would be impossible for him to say of certain thoughts, "I got these from the inspiration of Burke"; or "from the inspiration of Bacon"; or "from the inspiration of Leibnitz." He has received elements of inspiration from every one of them, but now they are so melted and merged that he cannot distinguish them from each other; and the inspiration which he feels is the result of all these elements combined.'

So far we have been considering sermonic literature as such, and the same statements will largely apply in all fields of literature, though here there is greater need of watchfulness. In general literature we are not dealing with writers who necessarily share our motives or even approve our preaching. It is wise, in this sphere, to make careful acknowledgment, even in a spoken sermon, of the source of borrowed ideas, though to do so may seem arbitrary. Dr. Gaius Glenn Atkins has dealt with the way in which 'book after book is being published which owes the bulk of its content to the use of published material and forbids the use of its own material in any form. It all seems,' he says, 'like building a series of copyright dams across the free current of human thought.' Few indeed are the books which are literally original in their ideas; almost everything has been said before by someone in some form. But the preacher, with a perfect right to view all literature and life as his storehouse of supplies, will be well advised to acknowledge his references.

Another realm in which greater honesty is overdue is that of the preacher's *frankness in stating truth*. A word of Phillips Brooks's comes to mind. 'Almost any company of clergymen talking freely will express opinions which would greatly surprise and at the same time relieve their congregations. The

old idea of holding the outworks as long as possible before retreating to the citadel is based on a most mischievous metaphor. It is dangerous and wrong to teach people what we have ourselves ceased to believe. It is as if we were living by the light of stars extinguished in the heavens years ago.' From this perilous deceit the Church has been suffering grievously during the last fifty years. If we do not lack courage to disclose to our people the findings of criticism, or the conclusions of enlightened thought regarding theology, we do far worse by observing a discreet silence and allowing our hearers to continue in their outdated beliefs. The result is that they gather these conclusions from other sources, observe that we are deceiving them and forthwith cease to trust us. The practice is radically bad and has continued far too long. Not the least of its evil results is that on many of the central doctrines of our faith the worshipping public have a hazy notion that we are ourselves at sea, or that these doctrines are no longer tenable though they have no stable convictions with which to replace them. Especially is this true of the interpretation of the death of Christ, the very foundation of all things. How many of our people could give, if they were blessed with the capacity for self-expression, a practical statement of what Christ's death means to them such as would line up with their mental outlook in other realms? Beyond controversy, we have all been sadly remiss in the task of replacing old and outworn ideas with the beliefs authoritatively held by the Church today. It might be that the effect of open teaching would greatly clarify the faith of the man in the pew, and would not at the worst reckoning bring us into greater hardship than we ought to be willing to face for truth's sake. There is an old stanza of Wesley's which has been deleted from our recent hymnals, and which I for one am half sorry to miss. It runs like this :

Awed by a mortal's frown, shall I
Conceal the word of God Most High ?
Shall I, to soothe the unholy throng,
Softens Thy truth, and curb my tongue ?

'Prophecy,' says the author of that most suggestive book *The Shadow Christ*, 'is the conviction that heaven listens and earth waits. It is the helpless destiny of utterance.' How many of us fulfil that helpless destiny ? Heaven listens and earth waits—there is no other consideration to be observed beyond the fearless and tactful statement of our God-given convictions. Most congregations, and certainly the mass of church members, are suffering from arrested development in all matters pertaining to the Bible and theological belief, as well as in matters

related to Christian ethics and Christian duty, which are often kept in the background because they might, if ventilated, tend to make the preacher unpopular. There are vital issues before all Christians today demanding unflinching honesty and forthrightness in their exposition—the colour question, war and peace, the missionary cause are relevant examples. It is the preacher's function to bring Jesus Christ into living relationship to these problems without fear of others or favour to himself. William Barclay has some wise words on this issue. 'It is one of the tragedies of the Church that there is so little attempt to teach people new knowledge, new approaches, new thought. It is true that often to try to teach in such a way is to hurt the lethargy of the lazy mind and the embattled prejudice of the closed mind. But the task remains.'

There is another aspect of the preacher's work regarding which most of us stand in small need of a reminder to be honest, though it is often thought we stand in great need. I mean the *relationship of our preaching to our practice*. Who among us is not aware of this inconsistency? Such disquietude of mind is surely an inseparable feature of our calling. We demand week by week a standard of conduct on the part of our hearers to which few if any of us are able ourselves to rise. Our intimate friends do not hesitate on occasions to remind us of the fact—a little unkindly perhaps! The fact that a preacher, who is fighting his own peculiar battles, maybe with poor success, is compelled to admit himself to be a broken reed, is in no sense an obstacle to prevent his calling on others to fight their battle. It has been said with truth that wisdom is the art of demanding that others shall do better than ourselves. Because two men sin, one of them the teacher, it does not follow that the teaching was wrong. It merely follows that the teacher was correct in his diagnosis of the imminence of that sin. Thoughtless people seem to conclude that before any man has the right to proclaim the standards of conduct he must have himself become petrified and immune from temptation. It does not seem to have occurred to them that on that condition there would be no proclamation of truth whatever. No buffeted mortal would have the right to advise his child. To aver that because a man has sinned he has no right to preach may be a grave misjudgment. He is just the man who has every right to preach, if he is conscious of his sin and struggling to rise above it. A great saint once declared that when he was feeling out of humour for entering his pulpit he 'took a turn up and down among his sins,' and found the exercise an infallible tonic.

The truth is that this conflict between preaching and prac-

tising opens up a profound and providential mystery. One has often wondered how it comes to be that convincing preachers have such a deep insight into the human heart and its twisted devices, so that they are able when inspired to grip the very conscience of their hearers and to utter the most cathartic truths. One need not wonder. Knowledge of the old Adam is not imbibed at colleges or universities. It comes only of the study of the soul and its wiles—that is, the preacher's own soul. We know ourselves, therefore we preach. We strip the pretentious mask from our own deceitful hearts and exhort ourselves. Let no man therefore hedge and hesitate before the impulse to attack meannesses of which he knows himself to be one of the world's worst victims. Let him assail these vices all the more vehemently, so that he leaves his conscience no place of repose until he has purged them from his soul. John Hutton used to insist that any preacher worth his salt knows, without being told, that he leads a double life ; but all is well with him unless he allows the two parts to fall asunder, so that one part is not concerned with what the other part is doing. A great writer has confessed that 'all the wise sayings that stretch their dainty rhetoric over our naked lives are the inventories of our ignorance—the retrospect of the beauty we have lost.' Solomon himself could not keep his own precepts, so out of his experience he wrote them for others. He was a most effective preacher.

CORRESPONDENCE

The Editor,

The Congregational Quarterly,

Dear Sir,

In his article in your July number Dr. Payne makes such an excellent case for the study of Baptist-Congregationalist relations as they face the ecumenical future that I hope it will have a wide reading.

I would be grateful for the opportunity of a word not of controversy but of elucidation.

Dr. Payne and I (if I may allude to his reference to what I have written elsewhere) are not in disagreement with each other, because we are not talking about the same thing. He writes, if I understand it correctly, as a philosopher of Church history. I write as a churchman. To him 'Congregationalism' is an idea; to me it is a fellowship.

Congregationalism as an *idea* most certainly must acknowledge the Separatism of the sixteenth century as one of its direct ancestors. A long list of similarities between the two could be made out. No one could support Dr. Payne in this thesis more ardently than I.

Time was when I believed that the Congregationalism of the early seventeenth century was also connected with the Separatism of the late sixteenth century as a *fellowship*. But it is at this point that the re-reading of the corpus of Puritan literature of that period has compelled many, if not most, contemporary historians to alter their views. We cannot cite as authorities any who have not had the benefit of the last fifty years of scholarship.

All will agree that the early Congregationalists (or Independents) were called 'Brownists' by their enemies. But who will say that they ever called themselves such or regarded themselves as being related to the movement begun by Robert Browne? (Dr. Payne's not quite accurate quotation from him should be read in the context of Browne's total writings.) The New England Congregationalists and those with whom they were in correspondence in Great Britain were critics of the Brownist movement. They were anti-Brownists. To call them Brownists today (as belonging to the same fellowship) is, I think, to deal cruelly with them.

The spirit of the two groups was different. The Separatists tended to glory in their separation. The early Congregationalists frequently expressed a longing for communion with the rest of the Church of Christ. They did not belong to the same fellowship.

Ever yours faithfully,

DOUGLAS HORTON.

REVIEWS

The reviews are in four divisions:

Theology and relevant studies: works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work: books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

THEOLOGY

AND RELEVANT STUDIES

The Modern Predicament. By H. J. PATON. 405 pp. Allen and Unwin. 30s.

Professor Paton's Gifford Lectures are in strict accordance with the terms of the trust. They offer a full-scale discussion of the nature and principles of religion, its present predicament, its grounds in experience and its philosophical defence. It should be said at once that by reason of their fine sensitivity, their comprehensive range and their masterly clarity, they are likely to stand for years to come as the eminent treatise in the field of philosophical theology.

In Chapters I—IV the terms of the inquiry are worked out, with due consideration of the Linguistic and Theological Vetoes which purport to rule such an enterprise out of court, or at least to treat it with indifference. What is claimed in the end is that "moral and speculative philosophy together may be able to supply a defence of religious faith and a protection against religious aberrations." Chapters V—VIII clear the ground for proper philosophical discussion by dealing with distasteful and adventitious features of religion, the impediments to any religion which loom large today, and the various attempts to get round them. The chief impediment is that "scientific knowledge must now provide the bony structure of the world in which I have to live and act," but we are not entitled to say that the boundaries of science must be the boundaries of reality. Because religion is a matter of being made whole by being at one with God, its grounds in experience may be sought in feeling and intellect and morality. Three chapters, devoted to Otto, mysticism as expounded by Poulain, and Buber, probe the ground in feeling. Chapters XII—XV explore the traditional intellectual grounds, including the appeal to history. Then come the fruits of Professor Paton's long devotion to Immanuel Kant, and the reader is taken, almost painlessly, through a critique of knowledge which leaves us with the thought that "the world of objects, as we know it, may be only a kind of between-world—a world lying, so to speak, between finite centres of intelligence and an unknown reality." Then follows the claim that "our moral judgments may reasonably be regarded as providing knowledge and rational beliefs of a non-scientific kind"; which in turn brings the question of whether, in adopting the moral standpoint, we can reasonably act in accordance with the assumptions which appear to be bound up with moral action. Morality leads to religion, but the religious life has to be distinguished from the moral life, and it is the great merit of Professor

Paton's analysis that he has chosen to make 'grace' the distinguishing concept. In the chapter on grace he reveals that fine grasp on the heart of the matter which makes the book so satisfactory from first to last—in spite of the many occasions for question and dissent. "The religious man has to live his life on principles which cannot be turned into scientific hypotheses: it has to be enough for him that his assumption of divine grace is necessary to a way of life which has its own achievements, its own consistency, its own system, and its own satisfaction." These principles, and the assumption, have to be worked out in relation to the world in which man lives, and they move him to flights of thought about God and His mode of action. These are the matters explored in two chapters which precede the brief closing account of the modern predicament. This book ought to please both the sceptics and the orthodox, provided that they are prepared to take the measure of human experience with the honesty and sensitivity exemplified by this outstanding Gifford Lecturer.

W. A. WHITEHOUSE.

Jesus in His Time. By DANIEL-ROPS. 492 pp. Eyre and Spottiswoode. 30s.

One of the great needs of this generation is that someone with a profound knowledge of recent New Testament scholarship, with ability to construct and re-construct, and with deep spiritual insight, should write a new life of Jesus. Scholars appear to be shy of the undertaking, though there have been recent good attempts in English by A. M. Hunter and Vincent Taylor. Does this book by Daniel-Rops, the French novelist and scholar, now beautifully translated into English by R. W. Millar, meet the need? It has been hailed as a masterpiece; it is the best-seller in non-fiction in France since the War; it has been translated into fifteen languages; it has been called "a monument of the Christian Faith." Its merits are many and obvious. It is eminently readable, it is packed with knowledge of the environment of Christianity, of the Old and New Testament background, and of Talmudic lore, it rings with epigrammatic and memorable phrases, and it is marked by a moving insight into the Gospel story. It is magnificent in its conception and in its execution. Its defects lie in the author's presuppositions. He is a Roman Catholic who, while not obtruding his standpoint, is bound to assert that "this unique figure [of Jesus] can only be painted by keeping constantly in mind that tremendous tradition which has come out of Jesus Himself and which is enshrined in the Church (*sc.* the Roman Church). The Church, as we have seen, is one of the guarantors of our knowledge concerning Him The chain is established without a break from the hills of Palestine to the Chair of St. Peter . . . risky to try to understand Him outside the perspective in which He has been placed by those for whom He is the essential of life." All this means that our author is bound by harmonies of the Gospels, by a chronology, by certain traditional ascriptions of authorship, by an analysis of the Synoptic sources, and so on, which do not seem to be open to fresh truth. Daniel-Rops has given us a massive and brilliant book. If only he could have written it from a different standpoint!

W. GORDON ROBINSON.

Studies in the Gospels. Essays in memory of R. H. Lightfoot. Edited by D. E. Nineham. 262 pp. Blackwell. 30s.

In this book a notable group of scholars honour the well-known Oxford professor, who died in 1953. The contributors are L. H. Brockington, C. H. Dodd, C. F. Evans, A. M. Farrer, J. C. Fenton, C. P. M. Jones,

G. D. Kilpatrick, G. W. H. Lampe, D. M. MacKinnon, T. W. Manson, D. E. Nineham, H. F. D. Sparks. The book offers a good example of the shift of emphasis in Gospel study from critical discussion to positive theological exposition. For example, C. F. Evans in his examination of the Central Section of Luke (ix. 51—xviii. 14) suggests that Luke had Deuteronomy before him, and that both his selection of material and his arrangement of it is determined by this. The comparison is done at length, and the conclusion seems justified that Luke thought of Jesus as a second Moses. Dr. Farrer expresses suspicion of critical methods in a chapter on "Dispensing with Q." He holds that Luke had Matthew as well as Mark as his source, and that the non-marcan matter which is common to Matthew and Luke can be accounted for without the familiar Q hypothesis. There is both subtlety and solidity in Farrer's argument, and it makes a valiant effort to explain Luke's use of Matthew, which upholders of the Q hypothesis find inexplicable. C. H. Dodd applies Form Criticism to the Resurrection narratives and distinguishes a concise 'form' with the features: the orphaned disciples, the Lord's appearance to them, greeting, recognition, word of command; and a form which expands these elements, e.g. by adding names. T. W. Manson, after calling up the ghost of Wrede, defines the Messianic secret in terms of the task rather than the identity of the Messiah; the performance of that task in a ministry of humiliation and without final triumph was in fact the kingdom and the glory. From G. D. Kilpatrick we have a meticulous examination of Mark xiii 9—11, with the conclusion that what is meant is a world-wide mission to Judaism, but none to the Gentiles: defiance to the majority of Mark's commentators!

A most stimulating volume, containing much that provokes dissent, but also much that indicates how Gospel-study will proceed. Blessed is he who has raised up disciples and colleagues such as these!

E. C. BLACKMAN.

The Fourth Gospel in Recent Criticism and Interpretation. By W. F. HOWARD, revised by C. K. BARRETT. 327 pp. Epworth Press. 16s.

The Gospel according to St. John. By C. K. BARRETT. 531 pp. S.P.C.K. 63s.

The first edition of the well-known book by the late Dr. Howard appeared in 1931. Much work has been done on the Fourth Gospel since then, and Mr. Barrett has brought the book up-to-date by adding a number of notes and two chapters on the criticism and interpretation of the Gospel from 1931 to 1953, and by revising the bibliography. It is much to be regretted that Dr. Howard did not give us a full-length commentary on St. John, but in the work (reviewed below) of his *epigonus*, as Mr. Barrett here styles himself, we have the next-best thing. Nevertheless, Dr. Howard's later work, *Christianity according to St. John* (1943) is indispensable for the understanding of Johannine theology, and his exegetical commentary on the Fourth Gospel (1952) in *The Interpreter's Bible*, Vol. 8, which Mr. Barrett strangely omits even to mention, is, while relatively slight, by no means negligible.

The second and longer of Mr. Barrett's own chapters consists of a most useful summary of three recent expositions of the Gospel. To E. C. Hoskyns history and interpretation are inseparable, and the fourth evangelist's interpretation of the message aids the understanding of the more fragmentary Synoptic records. According to R. Bultmann the whole background of St. John's Gospel is gnostic, and Jesus is portrayed in terms

of the gnostic Redeemer myth. C. H. Dodd finds the background of its thought in Rabbinic Judaism, Philo, and the Hermetic literature.

It may, perhaps, be illuminating to observe a few of the cardinal differences of view between Dr. Howard and Mr. Barrett in his commentary. The latter has a somewhat elaborate theory of several authors of the Johannine writings, while the former was always a strong protagonist of the unity of authorship of the Gospel and Epistles. Mr. Barrett follows the more widely accepted view that the fourth evangelist used St. Mark and probably St. Luke, which was favoured also by Dr. Howard in this book. But subsequently, in *Christianity according to St. John* (p. 17, n. 2) he confessed himself "almost persuaded by the cumulative weight of the arguments" advanced by Mr. P. Gardner-Smith in *St. John and the Synoptic Gospels* (1938) in favour of the independence of this Gospel. Dr. Howard belonged to the ranks of those who, like the late Dr. C. J. Cadoux, see valuable historical testimony in the Johannine non-Synoptic material, but in this respect Mr. Barrett adopts a more negative attitude. On the other hand Mr. Barrett is convinced by the case so forcibly put by Dr. Jeremias for regarding the Last Supper as a Passover meal, and rejects Dr. Howard's preference for the Johannine chronology.

Mr. Barrett has written a full-scale commentary on the Greek text, with a long and important introduction of 120 pages. In some respects he is unwilling to accept what many regard as assured results. Thus he is very doubtful about the frequency of Semitisms, he rejects theories of displacements, and he believes "the gospel defies precise analysis into sources," by which he means that no continuous sources can be traced with the exception of Mark (p. 18). He rejects Bultmann's Discourse Source in favour of a suggestion that the discourses "were in the first place sermons delivered by the evangelist and subsequently (perhaps even after his death) arranged in the gospel" (p. 17). The non-Christian background of the Gospel is fully discussed under these headings: the Old Testament, Judaism, Greek Philosophy, and the Religions of Salvation. A careful distinction is made between the sacramental mystery religions and the non-sacramental gnostic systems. The Gospel is neither exclusively Palestinian nor an example of purely Hellenistic religious philosophy, but contains both Hebraic and Hellenistic elements. More agreement is to be expected with the view that the theology of St. Paul and the early Church forms part of the Christian background of the Gospel than with Mr. Barrett's attitude to the Synoptic tradition. In view of the recent work of Noack, carrying further that of Gardner-Smith, the usual view of literary dependence on St. Mark and St. Luke demands thorough reconsideration, and I venture to think that Dr. C. H. Dodd sees the issue more clearly when he writes: "Definite evidence pointing to documentary relations between John and the Synoptics is seen to be singularly sparse, when once the presumption in favour of such relations is abandoned. The *prima facie* impression is that John is, in large measure at any rate, working independently of other written gospels" (*The Interpretation of the Fourth Gospel*, p. 449).

This commentary is not only critical, but theological, and the leading themes—Eschatology, Christology, Miracles, Salvation, Sacraments, Mysticism, the Holy Spirit and the Trinity, the Church and its Life—are all thoroughly treated. The Fourth Gospel is held to be deeply sacramental in its teaching, but in the discussions of this topic we miss any reference to Dr. Cullmann's important contributions.

The very confusing question of authorship is ably and clearly examined, and Mr. Barrett concludes that the Gospel was written between A.D. 90 and 140, probably at Ephesus, whither John the Apostle had migrated

from Palestine "where, true to character as a Son of Thunder, he composed apocalyptic works" (p. 113). One of his pupils incorporated his master's writings in the canonical Apocalypse, another (or perhaps two) wrote the Epistles, and yet another produced St. John 1-20, which later received chapter 21 by editorial expansion.

It may confidently be asserted that Mr. Barrett's book, the fruit of immense labour and great learning, while controversial in numerous points of interpretation, will remain for many years the standard commentary in English on the Fourth Gospel.

A. J. B. HIGGINS.

The Young Church in Action. By J. B. Phillips. 110 pp. Geoffrey Bles. 10s. 6d.

This new version of the Acts is a welcome addition to Mr. Phillips's previous work. It reads flowingly, and the style is modern English, not translation stuff. It is pardonable that Mr. Phillips has at times forsaken translation proper for paraphrase. Occasionally, like Homer, he nods: e.g. the rendering "Christ" rather than "Messiah" at ii 36, ix 22, xvii 3, xviii 5 and 28; and surely at x 34 the rendering "respector of persons" might have been improved on? In my judgment this is not superior to Moffatt, but there is no dispute concerning tastes, and one can only be thankful that someone is doing for this generation what Weymouth and Moffatt and Goodspeed did for a previous one.

The Formation of the Pauline Corpus of Letters. By C. Leslie Mitton. 80 pp. Epworth. 8s. 6d.

The Principal of Handsworth College has done a service by drawing attention to the problem of the first collection of Pauline Epistles. There is no real information on this subject, and scholars have contented themselves with assuming that each church to which Paul wrote kept its own letter, until some outstanding church undertook to assemble together the Apostle's correspondence. The American scholars Goodspeed and Knox have disturbed that placid assumption by some ingenious guesses, and under their stimulus Dr. Mitton surveys the ground again and states a case for a first collection of the Epistles about 90 A.D. This collection did not include the Pastorals, but had Ephesians at the head as an introduction summarising Pauline teaching; and this was the outcome of the new interest in Paul disseminated by the publication of Acts about 85 A.D. If we speculate about the author, the Onesimus mentioned in Philemon, and referred to as bishop of Ephesus by Ignatius in 115 A.D. might claim that distinction, and might even have written Ephesians. Guessing is justified when the alternative is to remain in ignorance; but it must be what Streeter called scientific guessing. The hypothesis of this book has much of that quality. But is it likely that for 30 years after his death Paul's writings were in process of being forgotten, as this theory supposes?

E. C. BLACKMAN.

A New Testament Wordbook. By WILLIAM BARCLAY. 128 pp. S.C.M. 7s. 6d.

The Epistle to the Romans. By A. M. HUNTER. 134 pp. S.C.M. 8s. 6d.

The Epistle to the Hebrews. By WILLIAM NEIL. 143 pp. S.C.M. 8s. 6d.

The S.C.M. Press continues to put us all in its debt with the wide range and number of its publications. The value and helpfulness of these three books is out of all proportion to their size and price.

William Barclay takes nearly forty key-words of the New Testament (and some of their cognates) and examines their meanings in Classical Greek, in the LXX, in the papyri and in the New Testament itself; all of which might have been dull as well as scholarly. As handled by Mr. Barclay, the words come alive in modern dress, their shades of meaning are clearly seen, their message is sharply hammered home and the reader is avid for more. It is a piece of work which will be of inestimable value to preachers and students, and if there are some words missing which we should have liked to see (e.g. *dikaiosune*, *elpis*, *pistis*, *hypostasis*) we may perhaps hope to see them in a second volume.

The latest Torch Commentaries, concerned with two of the most difficult books in the New Testament, add further lustre to the series. Their aim was best explained by Professor Hunter in his earlier volume on Mark in which he said that the day of the aridly critical commentary is past and the modern demand is for a "theological" commentary which, while scholarly, lays the chief emphasis on the religious and theological meaning of the text. Writing now on Romans, Professor Hunter is outstandingly good. In his hands Romans comes alive with breath-taking relevance to our modern situation. It is marked by a lucid and penetrating insight into Pauline thought and has especially good discussions on chapters ix-xi, on the names in xvi, and on the Christian doctrine of the State. He gives very good paraphrases, section by section, fresh and unhackneyed illustrations from literature, and useful comments on many verses. In all, a notably successful exposition.

Dr. Neil confesses that Hebrews never appealed to him in his earlier days because it seemed so completely remote from present-day concerns. But his commentary is such that no one need any longer feel thus. Influenced by William Manson's Baird Lectures, he gives unity to his exposition by seeing it as addressed to a group of Jews in Rome who were still hankering after the "cut and dried religious life of Judaism" and unwilling to adventure in a Christian mission to the Gentiles. The Epistle then is not so much concerned with Platonic ideas of shadow and reality as with the imperfect (of Judaism) and the perfection (of Christ's work). There are admirable explanations of the background—the work of the priesthood and of the High Priest, the nature of Old Testament sacrifice, the Temple and the Sanctuary—and the discussion of the date and the readers is well argued. Dr. Neil makes us see by his careful, thorough and scholarly simplicity how up-to-date the Epistle is and how it challenges us today.

W. GORDON ROBINSON.

The Church in the New Testament Period. By Adolf Schlatter. Translated by Paul Levertoff. 335 pp. S.P.C.K. 21s.

The volume before us is the first of the works of the German theologian Schlatter to be translated into English. It originally appeared in 1926, after his retirement from a long professorship at Tübingen. It is a careful exposition of the life and faith of the first Christians, and its chief value is its clear statement of the point of view of Jewish Christianity. It elucidates the differing attitudes of Pharisees and Sadducees to the nascent Church. This is made to clarify the motives of Paul before his conversion; his emergence as a persecutor meant that he had broken with the passive quietism of the Pharisees, and taken a step in the direction of Zealotism. The feelings of the Palestinian Christians towards their Gentile co-believers before 70 A.D. and also their precarious existence after that sad year, are well described. Our appreciation of this feature of the book is however somewhat lessened when we recall that the work of Billerbeck, Moore,

Bonsirven and W. D. Davies is all subsequent to this book of Schlatter's.

The book revolves around Peter, Paul and John. The major share of space—nearly half—is devoted to Paul, who stands out as a more living figure than the other two. We have a clear presentation of his methods and character rather than a systematic exposition of Paulinism, but the ideas expressed in his letters are well related to the circumstances he was facing at the time. The treatment of John is disappointing, even misleading. The assumption of identity of authorship of the Apocalypse and the other Johannine writings makes adequate exposition of the Gospel impossible, and Schlatter gives the impression of being less interested in the Gospel than in the Apocalypse, which receives disproportionate prominence. Moreover, it is quite groundlessly assumed that because the Apocalypse was addressed to churches of Pauline foundation among others its teaching harmonises with that of Paul. These are examples of the uncritical presuppositions of Schlatter which modify our estimation of this reverent and learned book. On such matters as the historicity of the closing verses of Matthew, the Pauline authorship of the Pastorals, the divergences between Paul and Acts, critical difficulties are evaded or ignored. It is good to be irenic and constructive, but not at this price.

E. C. BLACKMAN.

The Protestant Tradition. By J. S. WHALE. 360 pp. Cambridge University Press. 21s.

No historical theologian writing in English has the clarity, the epigrammatic wit, or the brilliance of Dr. Whale's style. The qualities which Cambridge graduates and undergraduates appreciated to the full in *Christian Doctrine* are made available to the wider world in his latest book, which has already been selected as a Religious Book of the Month in the United States, where these lectures were first delivered at the Presbyterian Theological Seminary, Texas.

The book is planned in four sections. The first three are historical and the fourth deals with contemporary issues. The first section is a brilliant analysis of the paradoxes that underlie the theology of Luther. Its quality may be compared with the commentary on Luther's thought in Dr. Gordon Rupp's *The Righteousness of God*; Whale leaps like a dolphin through the ocean of Luther, Rupp flounders through.

Calvin is treated with respect, but one senses that Dr. Whale's former fondness for him has grown formal and cold. Unfortunately, too, Calvin's admirable contribution to sacramental theology (recently re-emphasized in Jean Cadier's *La Doctrine du Saint Cene*) is excluded from consideration.

The third section, which uses the unnecessarily contemptuous description of 'The Sect-type' after Ernst Troeltsch, will probably prove least satisfactory to readers of this journal. It begins with a just analysis of Dissent under two principles: the personal (the church must be 'pure') and the voluntary (the church must be 'free'). Whale asks whether the successive *ecclesiolae* do not tend to make us wonder whether separatism is not too great a price to pay? The issue is between order and ardour, the uniformity of law and the inner spontaneity of life. Dr. Whale feels today that 'reunion without tarrying for any' is as important as reformation without tarrying for any. His charges against Dissent are well worth pondering: its defective sense of tradition, its sectarianism, its stubbornly and impenitently schismatic character, its failure to realize the sacramental principle, its anarchic individualism.

The fourth section is, in the reviewer's judgment, spoiled by the chapter on the Roman Church and toleration. This stoops to propaganda

(well-documented though it is), after taking us over the bracing plateau of scholarship. The Church and the State in modern times is finely discussed in 'The Crown Rights of the Redeemer,' and 'Division and the Ecumenical Movement' is a lucid and passionate defence of Christian re-union at speed.

The overwhelming impression created by this book, even in contrast to Dr. Whale's other writings, is an urgency, a simplicity ; in short, a summons to the obedience of faith.

HORTON DAVIES.

Protestant Christianity : Interpreted through its Development.

By JOHN DILLENBERGER and CLAUDE WELCH. 340 pp. Scribners. 21s.

This is an extremely valuable book. It is written by two of the younger American theologians who have already made their name (John Dillenberg : *God hidden and Revealed*, reviewed *Congregational Quarterly* April 1954, p. 178 : Claude Welch : *The Trinity in Contemporary Theology*, reviewed *Congregational Quarterly*, July 1954, p. 265). The purpose of their present work is to serve in America as " a single book on Protestantism which could be used in college and university courses in religion " ; it fulfils that task admirably. Unless we are quite unwilling to use an American text-book, it should be equally welcomed over here, because it keeps an admirable balance between England, Europe and America, and is a positive treatment of the Protestant heritage in an ecumenical setting.

The scope of the book can be best indicated by its chapter headings : A new era begins ; A new theology develops ; Luther and Calvin ; Other Reformation patterns ; The Reformation churches ; Puritanism and related movements ; Revival of the evangelical spirit ; Trends in America and on the Continent ; A century of Protestant expansion ; The formation of Liberal theology ; Patterns of Liberal theology ; The Christian criticism of society ; Directions in recent Protestant thought ; The ecumenical movement ; What is Protestantism ?

This is not church history as such. It is a study of the development of the thought of Protestantism in constantly changing circumstances since the Reformation. It is clearly, definitely, and simply written, so that the ordinary student will gain a real understanding of an extremely complex development, while his University or Theological College teacher will be aware of the immense, precise, and sensitive scholarship which so vividly conveys the authentic atmosphere of different areas of study.

H. CUNLIFFE-JONES.

A History of the Lancashire Congregational Union, 1806-1956. By W. GORDON ROBINSON. 186 pp. Lancashire Congregational Union, 244, Deansgate, Manchester 3. 6s.

This is Congregational history as it should be written. Dr. Robinson is already established as a Lancashire Congregational historian, and in writing this book, commissioned to mark the third jubilee of the Union's formation, with his penchant for the citation of proof texts, he doubtless echoed the Psalmist (xlv, 1) in saying, " My heart is inditing a good matter." We may add from the same verse that he has " the pen of a ready writer " who knows and loves his subject. It is not a book to summarize, being already a compressed account of vigorous life and work in a stronghold of Congregational churchmanship. It sets the activities of the Lancashire Union in national context and traces the development of the fundamental principles of the Fathers and Founders with logic and lucidity. Among the illustrations (25 of them) is a reproduction of the

Minutes of the first general meeting, followed by twenty portraits of 'Worthies' and views of some representative church buildings.

Modern ministers are unlikely to welcome with enthusiasm a requirement that they meet at the Annual Assembly at 6.30 a.m., but in 1806 they had no fore-vision of such modern activity as is given in detail on pp. 157ff, with Easter Conferences for young people, Summer Schools for ministers, and Autumn ones for lay preachers in the setting of the gracious College, the fruit of plans for ministerial training barely in embryo in 1806. The concluding section, unfortunately eleven times headed 'A Book of Remembrance' (pp. 165-185), records the growth of the family from 1649 to the latest births in 1954, and offers a bedè roll of the honoured servants of the Union. All who know and love Lancashire will read this book with fascinated interest; those who only know of it will learn more of the grounds of its reputation from these pages.

CHARLES E. SURMAN.

Documents on Christian Unity: a Selection from the First and Second Series, 1920-30. Ed. G. K. A. Bell. 271 pp. Oxford University Press. 16s.

It is useful that the Bishop of Chichester has re-issued in one volume the most important documents in his first two series on Christian Unity. What was said and done in the halcyon days after the publication of the Lambeth Appeal in 1920 should not be forgotten. Apart from the valuable practical suggestions from the Patriarch of Constantinople, the most important documents are those concerned with 'the status of the existing Free Church ministry.' The Free Church representatives seem to have been so grateful that the Anglicans acknowledged their ministries to be 'real ministries' that they did not take seriously enough that the determining word was that such ministries are for the Anglicans 'unauthorized.' And why unauthorized? Ultimately, from the Anglican point of view, because unless there are bishops in the apostolic succession there is no Church to authorize them. An inarticulate awareness of this on the Free Church side made the talks break down; as we read the documents after thirty years the issue can be seen more clearly.

The Pattern of Christian Belief. By J. W. D. Smith. 158 pp. Nelson. 12s. 6d.

It is unfortunate that the title of Dr. Smith's book so nearly copies that of the Bampton Lectures of Professor H. E. W. Turner, *The Pattern of Christian Truth*. In addition, the contents would be better described, by a title derived from the appendix, as 'The Biblical Drama of Salvation.' The book will, however, be of great service to many ministers, teachers and students who want to have a grasp of the 'pattern' which gives unity to the Bible. But for this purpose a book of 158 pages in large type is extravagantly priced at 12s. 6d. Dr. Smith begins with a chapter on the lost pattern, and many readers would have been helped if he had given also a chapter on the presuppositions which have governed this alternative presentation. The reviewer would warmly commend the presentation of the Old Testament message—it is fresh, suggestive and illuminating. In particular, the chapter on the vocation of Israel skilfully opens up the crucial issues. The New Testament is not so well done; too much is made of the disconcerting character of the primitive Christian preaching, the Virgin Birth is ignored, the Fourth Gospel has no significant place, and the New Testament outside the Gospels is too sketchily treated to be illuminating. At the same time the book is clearly and attractively written, and

it is the kind of book which, at a low price, needs to be written if the generality of people are to learn again how to find God's truth in the Bible.

H. CUNLIFFE-JONES.

The Vitality of Faith. By M. E. MACDONALD. 190 pp. Hodder and Stoughton. 10s. 6d.

Faith and Culture. By BERNARD MELAND. 210 pp. Allen and Unwin. 12s. 6d.

The minister of St. George's West Church, Edinburgh, has published this volume of sermons, entitled *The Vitality of Faith*, as a bold proclamation of the Gospel, and not for literary effect. The full-statured Christ who appears upon his pages demands everything of His followers, for He is both Lord of the Church and King in the realms of culture and politics. Mr. Macdonald's awareness of what is happening in the world, the ability to draw upon his military experiences of the last war and his direct style must create a solid impact upon his hearers.

Dr. Meland's scholarly work, *Faith and Culture*, is a recognition of the presence of God in ritual and cultural patterns. It is a valuable addition to the growing corpus of literature expressing a new Liberalism which is prepared to reckon with the darker mysteries of human existence, is at home in the situation of crisis, and stands between the sterile liberalism of a former generation and the conservative forms of theological reaction which followed.

The book concerns a Reconception of Faith, Faith as the Dynamic of Culture, and Faith's Ultimate Issues. Dr. Meland's categories of interpretation are drawn from the fields of cultural anthropology, psychology and emergent evolution, while A. N. Whitehead stands as his philosophical mentor. The author will reorientate Christian thought in a context in which clarity and mystery are held in tension; he parts company with rationality as an arbitrary norm of existence in favour of sanity—which implies a margin of rationality in the midst of life's irrational factors. A spirit of faith and inquiry pervades the book; its thought forms are for the studious; its account of the relation between religion and culture will not fail both to fascinate and to instruct the reader. CONRAD BONIFAZI.

Spiritual Healing: An Objective Study. By D. CARADOG JONES. 144 pp. Longmans. 10s. 6d.

This book begins with a Foreword by Canon Raven and ends with quite a lengthy comment by Dr. Burnett Rae. The author himself in his Introduction refers to Galton, who took a poor view of the objective efficacy of prayer, but whose statistical approach influenced Mr. Jones to pursue an objective inquiry into the same subject. This finally turned out to be a case study of spiritual healing. When collecting his data from "people who have been healed of some physical or mental disability" through prayer he asked a number of pertinent questions of each case; the data were then classified under four heads and provide most interesting reading. The author does not commit himself finally to any judgment but leaves it to his reader "to decide how far the cumulative evidence of healing tells in favour of a spiritual approach in most cases." Dr. Rae has no hesitation in agreeing that it has, but the emphasis is not so much on the healing process *per se* as on the attitude towards one's illness and towards life as a whole. If the individual has this spiritual quality he will keep healthy, and if perchance illness overtakes him he avoids any ego involvement such as will exaggerate and protract his condition.

Christ's Saving Work and The Place of Healing Within It. By GEOFFREY F. NUTTALL. Friends Home Service Committee. 6d.

In this short pamphlet Dr. Nuttall states that a correct assessment of Jesus' attitude towards His healing work needs to take into account the Hebrew background. Hebrew thinking is synthetic, it conceives man as a whole and contends that everything proceeds ultimately from God. One cannot find health through obeying physical laws and neglecting the spiritual. Jesus was concerned with saving the whole man. If men "were truly and wholly to be saved . . . then they must recover their physical health as well as their spiritual health." True Spiritual Healing means identifying oneself with sufferers through the compassion that involves suffering even to oneself. As Dr. Nuttall indicates, whilst we cannot share the Hebrew conception and attitudes which formed the background of Jesus' healing work, we need his compassion to continue this ministry.

W. E. SARGENT.

Modern Science and Christian Beliefs. By ARTHUR F. SMETHURST. 300 pp. Nisbet. 21s.

Dr. Smethurst has given us a valuable introduction to the study of the relationship between science and religion. Many authors have dealt with some part or aspect of the subject, but Dr. Smethurst renders great service by sketching the whole area. He discusses the theological basis of the presuppositions of modern science, the faith of the 17th century pioneers and the Christian virtues of a good research scientist. After treating of the objects of research and the uses of scientific discoveries in relation to moral problems, he ends the first part of his book with a chapter on the limitations of science. The second part is devoted entirely to a consideration of the specific sciences. Here in non-technical language is expounded the newer thought both of physical and biological sciences with a most interesting chapter on psychology. In the third part the problems arising out of certain aspects of the Christian faith for science are treated in two chapters, one on Miracles and the other on the Creeds. The book ends with four extremely useful appendices on Logical Positivism, Dialectical Materialism, Existentialism and the attempts of Bultmann and Heim to solve the problem of the communication of the Gospel in a Scientific Age.

An Empiricist's View of the Nature of Religious Belief. By R. B. BRAITHWAITE. 35 pp. C.U.P. 3s. 6d.

The Logical Positivists assert that theological statements are meaningless because it is the function of language to give expression to such things as can be empirically verified. Prof. Braithwaite argues that this contention must be admitted if the verification principle as first propounded is adhered to strictly. Moral statements are likewise unverifiable, but Prof. Braithwaite argues that moral statements must have some meaning as they have use in guiding conduct. "The meaning of any statement is given by the way in which it is used; . . . this is no dessertion from the spirit of empiricism (because) the only way of discovering how a statement is used is by an empirical enquiry." The author proceeds to show that religious statements are analogous to moral statements in this respect. "The primary use of a moral assertion (is) that of expressing the intention of the asserter to act in a particular sort of way specified in the assertion. The intention of a Christian to follow a Christian way of life is . . . the criterion for the meaningfulness of his assertions." He concludes that "a religious belief is an intention to behave in a certain way together with the

entertainment of certain stories associated with the intention in the mind of the believer." Christian 'stories' are meaningful not by necessarily being empirically verifiable, but by reason of their influencing the intention of the Christian.

Prof. Braithwaite's brilliant analysis will repay careful study. He re-instates, against some modern tendencies, religious belief as intellectually respectable. He shows how an avowed empiricist can hold the faith without doing any violence to his reason. He gives a real place to commitment and action.

JASON WRIGHT.

Living and Knowing. By E. W. F. TOMLIN. 285 pp. Faber. 25s.

Mr. Tomlin is persuaded that philosophy is the intellectual pursuit of ultimate wisdom and truth about man and his 'cosmic mission.' The history of philosophy from Descartes to the Logical Analysts and Existentialists is a sad defection from this high calling. It has happened under the shadow of a science whose presuppositions are necessarily materialist and which has propounded a version of the cosmic order which cannot provide a religion to bind man into his cosmos. To surround materialism with an immaterial corona is neither hopeful nor helpful. Man's 'spiritual' activity remains enigmatically unharmonised with his science of the natural world. Mr. Tomlin's intention is to exhibit this spiritual activity in continuity with man's biological activity, without discrediting it. In order to do so, he pleads that biology should turn away from chemistry and physics to an alliance with psychology, in order that its particular logic may be freed from the toils of materialism. The science of ultimate reality, appropriate to the intellect and a partner for religion, may be described as *metabiology*, in contrast with *metaphysics*. This new view of existence emerges from a discussion of Nature, Consciousness, Value, and the Supernatural, and in a Conclusion we see how it is at the same time a form of theology with a somewhat esoteric claim to be Christian. Max Scheler, Semyon Frank, and Raymond Ruyer (the sponsor of 'psychobiology') are Mr. Tomlin's chief allies, with some support from Simone Weil. "All structuration in biology . . . is the result of the operation of forces exerted from the trans-spatial realm" (p. 187). Man "fashions his 'arts,' both technical and aesthetic, which are aids to his 'science,' or his effort toward the apprehension of value. And this is the transition from auto-regulation according to an organic norm to auto-regulation according to a norm which is extra-organic: a form of self-realisation which in its 'objective' aspect is called metaphysical, and in its 'subjective' aspect religious" (p. 207). "'Spirit' will not descend upon 'matter,' nor can man by the levitation of science make a god of himself. The true resurrection is an inward thing; it can only occur with the renewal of the impulse towards living knowledge in man's total being, which will imply the rebirth of creative power in his hearth" (p. 275). Mr. Tomlin directs attention to many important factors of experience which disciplined philosophy tends to ignore and to fascinating lines of thought which they provoke. He also draws attention to better known factors, like the theses of disciplined philosophers, whose inability to reply one tends to regret, for most of them, alas, are dead. But those who wish to address themselves to the task of learning to be men with a cosmic mission, with the high seriousness of Christian intellectuals for whom it is undignified to be amused, will find here a level-headed statement of a philosophy of life with a powerful appeal to modern persons of a slightly superior kind. For the rest, there are true and important things to be picked up from a most stimulating book.

W. A. WHITEHOUSE.

The Church of South India has authorized **An Order for Holy Baptism** (O.U.P., 1s.) for optional and experimental use. The service provides for the baptism both of adults and of children. An introductory note states that "Only those who are baptized and in good standing may bring their children for Baptism." The Minister may defer the baptism of a child if the parents or guardians cannot pledge themselves to give the promises contained in the service. The order states clearly that baptism means initiation into the life of the Church and is itself firmly based on scriptural teaching. Baptism looks forward to reception into full membership (or confirmation). Normally baptisms are to take place in the presence of the congregation, the church members being reminded of their responsibilities for the Christian training of the baptized.

In the case of infant baptism the parents are asked to profess their faith and to promise to bring up their child as a Christian. The old tradition of having promises made by godparents in the name of the child has been abandoned. This important feature of the service will be welcomed by those who belong to the Reformed Churches. The essentially Protestant character of this Order of Holy Baptism is marked throughout. The ceremonies of putting on a white garment and giving a lighted lamp or taper after the act of baptism are optional. A curious feature of the order, if it is deliberate, is the omission of the phrase "the communion of saints" from the Apostles' Creed.

Services and Prayers for Country Use compiled by Paul A. Welsby (Longmans, Green and Co., 6s.) will prove of value chiefly to Anglican clergy in rural parishes; but many Free Church ministers who serve in country churches may well find much useful material and many helpful suggestions in it. There are services for Plough Sunday, Rogationtide, Lammastide and Harvest Thanksgiving, together with a selection of additional prayers which can be commended to those who have the special needs of the agricultural community in mind. A useful and interesting appendix contains orders not necessarily associated with the countryside: A Watch-night Service, a Memorial Service for the Departed, an Intercession Service for the Sick and orders for the anointing of the sick with oil and for the laying on of hands.

Mgr. Ronald Knox's **A Retreat for Priests** was first published in 1946 and is now reprinted (Sheed and Ward, 10s. 6d.) Taking courage from Paul's dictum that the Old Testament stories were "written for our learning" Mgr. Knox uses them as jumping-off points for his meditations. If his method at times seems too allegorical and his teaching at times too 'catholic' in emphasis, he writes so well and says so many good things that we do not mind our disagreements. Who could not want to read a book that contains sentences like this: "To the day of his death, Noah never saw a bit of scenery that he liked better than the top of Ararat"?

JAMES M. TODD.

The Elements of Christianity, by V. A. Demant (published by C.U.P. for the National Book League at 2s. 6d.) is really a book list. But there is a useful Introduction, and three or four lines describe the scope of each book recommended. About 100 books are named, and the selection is on the whole wise and balanced.

A similar work, but covering about 400 titles and of somewhat wider range, comes from America: **Essential Books for a Pastor's Library** (Union Theological Seminary, Richmond, Virginia, 75 cents). This is very good, but nearly all the works are naturally cited in their American editions, even if of British origin.

RELIGION

LIFE AND WORK

Messages from the Parables. By CARL A. GLOVER. 172 pp. Independent Press. 8s. 6d.

Here is this year's Lenten Book of the Congregational Union, though it has a permanent value outlasting its devotional use through one season. In accordance with definite policy, the Lenten Book is periodically sought from across the Atlantic. This one is by the minister of Pawtucket Congregational Church, Rhode Island. Mr. Glover has taken as his theme the Parables of Jesus, and has succeeded in producing devotional meditations while at the same time dealing adequately with questions of background and problems of interpretation. The scholarship does not obtrude, but one soon feels confident that it is there.

The arrangement is novel and helpful; the parables are divided into five groups under these headings: The Portrait of the King, The Unfolding of the Kingdom, Demands of the Kingdom, Aliens to the Kingdom, Citizens of the Kingdom. It is natural to turn first to the problem parables, to see what the writer makes of them. Mr. Glover's background knowledge enables him to deal quite helpfully with the parable of the unjust steward, and in other difficulties he generally has something useful to say. Quotations and footnotes are not too numerous, but sufficient to give help where ordinary readers are likely to need it—for instance, giving the sterling equivalent of the silver talent and the denarius, and adding brief notes on Jewish customs. This book admirably fulfils its purpose. The ordinary reader will find it a real aid to devotional use of the parables, and the preacher will do well to read what Mr. Glover has to say before launching out into his own exposition of a parable.

The Oxford Junior Study Bible. O.U.P. 11s. 6d. and 8s. 6d.

The two editions differ only in size and illustrations. The larger is bound in cloth boards in blue, red or black, contains fifteen gravure illustrations, and is set in Sheldon, a new and very clear typeface of about Minion size. The smaller edition is similarly bound, contains fifteen coloured illustrations, and is set in Ruby type. The full text of the Authorized Version is printed, without chapter summaries or marginal references. Instead, over 60 pages of Concise Helps are provided, giving brief introductions and analyses of the various books, tables of dates, maps, and a general index. The word 'junior' in the title indicates that this edition is designed primarily for young people; but it would equally be valuable for anyone wanting a concise guide to the use of the Bible.

The Holy Bible. Translated from the Latin Vulgate in the light of the Hebrew and Greek by Ronald Knox. Burns and Oates. 30s.

This is the definitive edition of Mgr. Knox's translation of the Bible, the New Testament having originally appeared in 1944 and the Old Testament in 1945-50. A number of corrections have been made, and the whole is now commended to Catholics by Cardinal Griffin, Archbishop of Westminster. It is good to read how the Archbishop's preface reflects the new Roman approach to the study of the Bible: "We would see a Bible in every home, a Bible which is read regularly and which has a real bearing upon the life of those who use it." The Apocrypha is included, the books

are in the Vulgate order, and many titles and names are in forms unfamiliar to ordinary English readers: Josue, Osee, Aggaeus, Paralipomena (for Chronicles). It should perhaps be described as a paraphrase rather than a literal translation; but it must be admitted that in many cases the paraphrase is not only agreeable reading, but brings out the real sense of the original. An important feature is the footnoting. It is concise, but the major difficulties of reading or interpretation are noted, and the generally accepted alternatives are given. Catholic scholars are gaining a little more critical freedom, and I fail to detect any tendentiousness in this work.

One example will suffice to show the style: "At the beginning of time the Word already was; and God had the Word abiding with him, and the Word was God." At first sight, that looks like somewhat free paraphrase. But it is really a most careful and largely successful attempt to extract the real meaning of the Greek (of course via the Latin!); and the bold turning of "the Word was with God" into "God had the Word abiding with him" may be the best way of bringing out the force in this context of *pros* with the accusative. Amid the spate of modern translations, this is as good as any and better than most.

The Bible Story. By GUY DANIEL. 192 pp. Grosvenor Press. 25s.

This book successfully combines two diverse aims: to present an informed paraphrase of the whole Bible, and to gather together some of the finest examples of medieval religious art. Both aims are excellently fulfilled. Mr. Daniel has presented the Bible story in accordance with modern insights and in a modern idiom. The plates are wisely chosen and most acceptably reproduced. They are based on photographs specially taken, faithfully coloured, and are of worth-while size—11½ in. x 7½ in. There are 48 of them, mostly from the 15th and 16th centuries. Those too familiar have been avoided, and the majority of them will be refreshingly new to the average reader. Over twenty painters are represented, including Tintoretto, Botticelli, Giotto, Fra Angelico and Andrea Montegna. The whole work is a high quality production and very good value.

A. R. VINE.

Pastoral Ministration. By PAUL E. JOHNSON. 265 pp. Nisbet. 15s.

The Professor of Pastoral Psychology at Boston University has provided a book to which many will be glad to turn for advice as to the best way of exercising their pastoral ministry. It is true that Dr. Johnson writes with American Protestantism in mind, and so a certain amount of 'translation' will have to be done before his advice is taken; but the book itself makes it plain enough that any difficulties arising from this consideration are superficial. The advice here offered is the fruit of experience and research over a considerable period; and as the author discusses marriage counseling and helping the dying to face death, for instance, it becomes abundantly clear that he understands 'the human situation.' Various methods of pastoral work are discussed, and these are related to almost all the issues with which a minister has to deal in pastoral work; and whereas most books on pastoralia tend to be too general and vague, this is specific without toppling over into the opposite error of prescribing the minutiae of pastoral etiquette. There is copious illustration from that wealth of case-history which Americans seem to amass with greater skill and diligence than the British. All this is made the more valuable because the whole of pastoral work is viewed from the right perspective: it is emphasised over and over again that the pastor cannot succeed unless he understands him-

self to be a person dealing with persons ; and good advice is given about the best ways of establishing a right relationship with those who seek a pastor's advice. No minister could read this without profit ; and young ministers will find in it an invaluable *vade mecum*. JOHN HUXTABLE.

The Way to Heaven's Door. By CYRIL TAYLOR. 64 pp. Epworth Press. 7s. 6d.

To be an interpreter of hymns and of their tunes one must be of that cast of mind which can seek and delight in the beauty of the commonplace. Cyril Taylor's series of broadcasts, of which this book is a transcript, revealed in their author all the most gracious gifts of the interpreter. Assisted as he was by that charming and skilful choir, the St. Martin's singers, nobody could have done this piece of work with greater distinction. Here was no aesthete or pedant telling us that what we had always loved was second-rate ; here was a friend sitting at our piano in our own room showing us that what we had loved was more precious than we had realised. All his listeners will be delighted to have this little book, which gives us the text, with musical illustrations, of the first six months of *The Way to Heaven's Door*. ERIK ROUTLEY.

The Hidden Years. By JOHN OXENHAM. 244 pp. Longmans. 6s. 6d.

From the apocryphal Gospels to *The Robe* religious fiction has always claimed a large readership. Since it was first published thirty years ago, *The Hidden Years* has been reprinted some twenty-four times—surely evidence enough of the continuing fascination which Jesus exercises over many men and women today. Like all such books it tells more about the author than the person of whom he writes. It is typically Western twentieth-century in its concern about animals. Jesus, for instance, is made to say that he is sure that dogs have souls, and more than once he claims that flowers have feelings. What warrant is there in the Gospels for this kind of thing ? There is much here that is pretty, but without the slightest foundation in recorded fact. Nevertheless, the approach to the subject is reverent, and the book is well-written.

Another Paul. By NEVILLE W. WRIGHT. 63 pp. Epworth. 6s.

This book is in the form of a series of extracts from supposed editorials appearing in *The Jerusalem Chronicle*, but I never felt for more than a moment or two that I was listening to a first-century Jew. The condescending tone of the editorial made me think continually of some of our national dailies which alternately scold and exhort their readers. The familiarity of the supposed editor with details of what Christ had done and said never seemed reasonable to me, and his concern about the censure of world opinion on the manner of Christ's trial was hardly characteristic of the first century. All the time I was reading I was conscious of the incongruity both of the medium used and of many of the thoughts expressed. This attempt at presenting a contemporary view of the ministry of Jesus does not really succeed.

In *The Faith We Declare* (Salvationist Publishing, 33 pp., 9d.) Harry Dean writes brief studies in Salvation Army doctrine. The eleven statements which sum up the beliefs of Salvationists illustrate both the strength and the incompleteness of that remarkable organisation. There is here no doctrine of the Church nor of course is there any reference to the Sacraments. On the other hand the Army is found to share the characteristic Protestant

emphasis upon the Bible and Christian faith and experience. As might be expected it lays great stress upon Atonement, Salvation, Justification by Faith and Sanctification. This book affords interesting evidence of the way modern Biblical scholarship has brought Christians of different denominations to share a common outlook.

In *An Idea to Win the World* (Blandford, 8s. 6d., 127 pp.) Peter Howard, the well-known journalist, tells the story of the Moral Rearmament Statesmen's Mission which circled the earth during June, July and August, 1955. Moral Rearmament is of course the Oxford Group Movement under a different label. In the process of adapting the message to the outlooks of different people any specifically Christian element is played down. How else could the Speaker of the Indian House of the People say (p. 85) "Moral Rearmament is the old ancient way of the East"? The author sees M.R.A. as the answer to Communism. It is doubtful, however, whether anything so vague can provide a working alternative to a movement so firmly based upon the aspirations of the unprivileged. There is some curious grammar on p. 63 where we read "The performances of the play were overflowed."

In *Christianity in Action* F. Addington Symonds (Worlds' Work, 12s. 6d., 223 pp.) gives brief accounts of fifteen men and women whose faith enabled them to achieve the seemingly impossible. The author has included not only such classic heroes of faith as George Muller and William Booth, but also less known people such as Lo Pa Hong of Shanghai and Harry Eva of New York. Some of those about whom he writes are still alive today. The cumulative effect of these stories is to leave the reader marvelling at the power of God. God took these ordinary men and women from many walks of life and enhanced their natural endowments until they were able to do amazing things for Him.

Children's Comics. By GEORGE H. PUMPHREY. 78 pp. Epworth. 4s. 6d.

Mr. Pumphrey has made a study of the Comics circulating in this country, and has classified them according to their desirability. Most of them appear to be neither particularly good nor particularly bad. There are however less reputable comics which glorify cruelty and sexual sadism. Mr. Pumphrey gives frightening examples of the deleterious influence these may have upon children. He is clearly right in his argument that the way to combat these influences is to encourage children in good reading. When they learn to enjoy books, comics will take second place.

In the Beginning. By ROGER PILKINGTON. 64 pp. Independent Press. 4s. limp; 5s. linson boards.

Both scientists and theologians have moved far since Edmund Gosse wrote his classic account of the contest between science and orthodoxy in *Father and Son*. It is sometimes said that today there is no conflict between science and religion. Such a view, however, fails to take account of the mechanistic views of the universe which still pass for 'scientific' thinking in some quarters. Those who want to set the Genesis stories side by side with a scientific account of the Creation will find just what they need in Dr. Pilkington's book. It is realistic without ceasing to be reverent and is written in simple and vivid language. Dr. Pilkington gives an illuminating account of Biblical cosmogony as well as a vivid description of the way the earth may have been formed. This is a fascinating little book.

CHARLES HAIG.

Science and the Great Design by Arthur Trafford (Epworth 3s. 6d.) is a "brief examination of some of the more mischief-making views which claim the support of science in order to demolish Christianity." In three chapters on Physics, Biology and Psychology, the author argues well against the concepts of absolute determinism and mechanism. The weakness of this book is that very little is said about the newer scientific concepts. He agrees that religion and science have complementary functions, but he does not make clear how this is so.

Escape from Herod by Charles William Wright (Epworth 1s.) is a one-act play dealing with a fictional incident in the flight of the Holy Family into Egypt. Two Roman guards save Jesus from the pursuing Herodians. This is a lively human little play with the contrasting characters well drawn.

Christmas Unawares by A. G. Grant (Epworth 1s.) is a Nativity Play showing how personal relationships spoilt by anger arising from tiredness and petty annoyances are rectified by the Christ-child. There is some inconsistency in the use of the modern 'you' and archaic 'thou.'

JASON WRIGHT.

In *Consider Him* (S.C.M., 3s. 6d.) Olive Wyon offers three profound and informed meditations on the Passion of our Lord.

Independent Press has published three series of B.B.C. talks given by Congregational ministers—*In His Name* by John Huxtable (1s.), *The Way We Talk about God* by H. F. Lovell Cocks (1s.), and *The Verdict of Experience* by Howard Stanley (1s. 6d.).

John Wesley (Epworth, 6d.) is a concise 'life' by C. J. Davey.

The Promise Book by Ida and Leslie Church (Epworth, 4s.) provides Bible readings and devotional meditations for every week of the year. From the same publishers comes *The Precious Things of Heaven* (2s. 6d.) by Leslie Church, a book of helpful meditations illustrated by more than a dozen charming photographs.

Forthright argument and plea for M.R.A. will be found in the revised *When Man Listens* by Cecil Rose (Blandford, 5s.).

H. L. Gee presents two more little books of kindly, helpful essays—*As It Happened* and *Chance Acquaintances* (Epworth, 2s. 6d. each).

Here are three helps for Bible students—*How to Read the Bible* by O. A. Beckerlegge (Epworth, 6d.), *A Scottish Devotional Treasury* by D. P. Thomson (Church of Scotland, 1s.), and *Topical Concordance of Vital Doctrines* by D. M. Miller (Lutterworth, 1s.).

Invaluable to all using this medium is *The Film Strip Guide* (R.E.P., Wallington, Surrey, 1s.).

In *The Rising Sun* is told the splendid story of Matilda Hatcher, a Salvationist missionary to the Far East (Salvationist Publishing & Supplies, 4s. 6d. cloth, 3s. paper).

Stories that Jesus Told and *The Story of Joseph* retell the Bible narratives and provide pictures to colour and crossword and other puzzles. Excellent for juniors. Compiled by Commander A. B. Campbell, published by Epworth at 2s. 6d. each.

MISCELLANEA

Mark Rutherford. A Biography of William Hale White. By CATHERINE MACDONALD MACLEAN. 416 pp. Macdonald. 25s.

This is in my judgment important reading for Free Churchmen. Mark Rutherford belongs to the history of English dissent. But for harsh and stupid treatment he might well have been one of our leading ministers in the important seventies and eighties. Though he lived the life of a journalist and civil servant he never ceased to think and to write about problems of faith and of Christian witness. The springs of his thought and writing are with us. His spiritual guides were Caleb Morris and Thomas Binney. In *The Revolution in Tanner's Lane* and the *Autobiography* he created two classics of our literature, of a quality that makes us compare him with Bunyan and which explains why he caught the attention of so exacting a critic as André Gide. It is therefore entirely right that his story should be told in detail and with sympathy, as is here done. This book is the result of more than ten years' work among the papers of the Hale White family.

The saddest part of the story, and the condition of all the rest, is the account of his expulsion from New College in 1852. Accused of denying the "supreme authority of the sacred Scriptures" he was never allowed to see the evidence, nor could the efforts of his father, and of the fathers of the two students expelled along with him, avail to get a fair hearing. If the state of New College in 1852 was typical of the denomination, we have in this book some explanation of why Nonconformity lost its hold on England.

But this is also the story of an intellectual and an artist. Like his admired co-lodger, George Eliot, his apprenticeship to writing was through translation, his of Spinoza and hers of Strauss. He corresponded with Carlyle and Ruskin, was greatly stimulated by Wordsworth's poetry, and later by *Maud*. Of the pre-Raphaelite movement he said that the excitement of those years was something like that of a religious revival. Hale White was a competent civil servant, discerned and promoted by that energetic Secretary of the Admiralty, William Baxter. He was brought into close touch with politics first by his father who was Doorkeeper to the House of Commons, and then by a weekly article describing parliamentary debates. One notes his increasingly severe judgments on Disraeli, and his mordant complaint of the absence of any firm Christian attitude to politics in 1901. But it was in the reading and writing of literature that he became his full self. The last third of this biography shows how much of his life went into his books and how much he transposed, so that the *Autobiography* for example is far from being his own story. His own firm faith in Christ, his freedom from illusion, his passionate belief that the book of Job was the heart of the Bible ("teaching that man is not the measure of God's creation, that the world is transcendent everywhere")—all this, and his constant sensitiveness to human suffering, can be found in his books and is explained by his life. Suffering indeed he knew in his own case and in that of his first wife; in fact parts of this book might serve as a casebook for two early instances of present diseases, his being morbid depression and his wife's disseminated sclerosis. Space allows of only one quotation:

There is no more revealing glimpse, not only of Hale White the man, but of the writer Mark Rutherford, than that given by his second son when he returned home in the darkness of a winter morning and found

his father sitting alone, in the grip of a nameless depression but waiting patiently for the evil moment to pass. No man could ever say more truly : I wait on God. At the same time he waited on the power of his own mind, soliciting it patiently and trying to recall those linked and settled conclusions as to life to which he had come in calmer moments, and on which he looked as the chain-armour he opposed to despair. It was towards these he was feeling his way when he said to his son : I feel at times as if a word would dispel it all. The *Autobiography* had its origin in one of those moments in which he waited upon deliverance (p. 276).

Humanism in Practice. A Blue Print for a Better World. By M. ROSHWALD. 100 pp. Watts. 7s. 6d.

The Bent World. By J. V. L. CASSERLEY. 238 pp. O.U.P. 21s.

"To state a problem is not to solve it, but stated it must be" says M. Roshwald, and each of these books tries to state the basic problem of our society. Since the authors have no common programme and differ in theological outlook it is striking that they should agree as they do on so many important points. A minister seeking an agenda for a discussion group or for a keen class might well use the shorter book to lead into the longer. For Mr. Casserley the Anglican priest, as for Mr. Roshwald the Hebrew lecturer, individualism is the travesty of humanism, conscience its indispensable attribute. For both writers the real problems of today are problems of work, leisure, culture. Both are keenly aware of the frustration besetting those who try to think things out. "It seems," writes Mr. Roshwald, "as if disbelief in any good prospects for human society has dried up the springs of major creativeness" (p. 96). The discussion on his last pages of the meaning of such terms as Liberty, Equality and Fraternity in the social reality of the West is fresh and helpful. It whets the appetite for Mr. Casserley's *Christian Examination of East-West Tensions*, an attempt to show that the essential Christian challenge to Marxism is crippled by the watery nature of our Christian profession, by the divisions of the Church, by the 'obsessions' of western society—technics, economics, nationalism, individualism. Most of us do not need to be told these things, but the vigour of the argument gives them a new urgency. They touch issues often left out of discussion but which are near the centre of Free Church life, the issue of puritanism for instance (p. 109), of 'non-conformity' in the nearly literal sense, the issue of worship. It would be heartening to see a County Union assembly coming to grips with such a dictum as this:

One of the worst consequences of the tremendous and in itself quite healthy emphasis laid on the sermon in many of the post-Reformation churches has been the gradual destruction among large numbers of Christians of any capacity for worship and prayer. For many modern Christians 'going to Church' now means primarily listening, or half-listening, or perhaps not listening, to a sermon (p. 120).

I would especially commend the discussion of divorce, since too many of us forget that we belong to 'a divorcing society' and that prevalence of divorce modifies our family life in general. We could not do better than read with attention the explanation of what is meant by marriage as a sacrament.

Surprised by Joy. The Shape of My Early Life. By C. S. LEWIS.
224 pp. Bles. 15s.

My judgment on this book may be far from reliable, as I approached it with prejudice. Knowing its author, and admiring his professional work, I can only regret the present trend in autobiography that induces scholars in the prime of life to dwell on their youth. Perhaps this is why I find this book lifeless; its personal data and anecdotes are not, to me, very interesting, although they may well be so to others; and it is only right to say that the Book Society and some reviewers have found them so.

Different readers like different things, especially in memoirs. I could well spare the chapter on 'Bloodery,' describing a public school as a sort of sexual inferno. If it was as bad as that, why recall it, unless it is likely to be no better now? The account of a real teacher, *The Great Knock*, is much more interesting. I found myself nearly insensible to the heart of the book, 'the story of a conversion,' which seemed to me to follow a pattern well-known to those who read Carlyle or Francis Thompson. More truly impressive was the picture left in my mind of the essentially mysterious process of education, which brings a sensitive and avid mind, through good and ill fortune, through impact of bad and good teachers and schools, to a real enjoyment of literature and to the recognition that life without God is unbearable.

W. G. MOORE.

Hiroshima Diary. The Journal of a Japanese Physician. By MICHIIHIKO HACHIYA. 256 pp. Gollancz. 16s.

To a World Conference of Scientists held in London during August 1955, Bertrand Russell said that men of science still had the duty of disseminating knowledge of a more general kind about the effects to be expected from the use of modern weapons. "It is not enough," he continued, "to publish the facts in learned journals in technical language, they must be made known as widely as possible . . . to that large public to whose opinion statesmen must attend." Dr. Hachiya's deeply moving record of the fateful explosion at Hiroshima, and the sufferings of the residue of its populace during eight immediately subsequent weeks, will provide excellent material for that moral reflection which Lord Russell desires.

Dr. Hachiya represents a fine stratum of Japanese society. He is a Buddhist, taught from childhood to be resigned in face of calamity, but his courage, compassion and devotion to duty lift him up out of the dark loneliness of wounds and tragedy, and enable him to return within a short space of time to a measure of health and usefulness among his stricken fellows. The mysterious instrument of destruction, which the Japanese vividly described as *pikadon* ('flash-boom'), left its broken and confused survivors in a state of physical and mental weakness which allowed them only to move and behave like automatons. And Dr. Hachiya's road to recovery lay through this calamity, the mysteries of radiation-sickness not then understood, the continuous loss of patients and friends, and the sight of suffering which could not be alleviated. Besides his own brave efforts to discover the cause of death which occurred after rapid decline among people who had appeared to be recovering, the diary describes sharp contrasts in social reaction to the city's plight. There is the wounded hospital staff whose courageous fight is an epitome of brotherly love, the people with evil faces and foul tongues who suddenly spring to life wearing the best clothes, and there are the injured patients reacting joyously to the rumour that Japan has inflicted similar atomic blows upon American cities!

The diarist's power of observation is matched with deep humanity. Crossing the derelict city he is "disturbed most by the sight of burnt toys in the ruins"; he makes a pilgrimage to places associated with his dead companions in order to think about them and pray for them; and he draws the wonderful character of old Mrs. Saeki, hard-working, humorous, without trace of meanness, or sign of grief for her dead children, lecturing the young, and strengthening all by her solid sincerity. *Hiroshima Diary* should be widely read; its story "must give us pause," yet lead beyond soliloquy to that divine compassion which is man's salvation.

CONRAD BONIFAZI.

The Sleeping Beauty. By RALPH HARPER. Harvill Press. 176 pp. 10s. 6d.

This is a sensitive and beautifully written book. I do not know the author, but his affinities are with existentialist philosophy, especially Marcel's. Mr. Harper is moved by the poignant factor of anonymity and the sense of homelessness in the contemporary human situation (what Heidegger in *Sein und Zeit* called "das Un-Zuhause") of which there are so many forms. Exile, nostalgia, all kinds of longing, the feeling of intellectually not-belonging, are symptoms of the spiritual temper and of the chaos of our time. "The chaos," says Mr. Harper, "is the new chaos of the displaced or homeless person. How can one feel a person at all if displaced or homeless?" "There is an exile of the nerves as well as of the body, an exile for the intellectual and for the ordinary man as well as for the politically unwanted." In Mr. Harper's view longing for a 'presence' (Marcel's term) arises naturally from this exiledness: a presence which he describes as "permanence of concrete being, of spirit that must be incarnate." The analysis of 'presence' and longing occupies a considerable portion of this far from lengthy book; there is, indeed, something Proutian about it. Prayer is the religious equivalent of longing: the Holy Communion is an example of 'presence.' Mr. Harper describes Marcel's philosophy as closer to poetic and religious experience than to the Anglo-Saxon interest in philosophical problems, and he warns us against confining a three-dimensional world to a two-dimensional experience.

The fairy tale of the Sleeping Beauty is a kind of text which Mr. Harper works out with reference to Marcel, Heidegger, Proust, and others. I leave the reader to his own appreciation of how he does it. Perhaps Mr. Harper's philosophy can be summarized thus in his own words: "Our real situation is needy beyond the solution of sheer energy and success. We need real presences, not only nostalgic ones: we think we find them in loving, in nature, in the Eucharist, in art."

GERAINT V. JONES.

For something like a century and a half—since the invention of good roads and the coming of the railway—English literature has been extremely rich in regional writing. From the time of John Clare and the Brontës almost every county or district in the country has been celebrated in verse or prose. What the Brontës did for Yorkshire or Hardy for Dorset has been done, though on a smaller scale, by Arnold Bennett for Staffordshire, by Mary Webb for Shropshire, and by Constance Holme for the Lake District. And this list could be indefinitely extended. An enthusiastic follower in this tradition is Mr. Hedley Lucas, whose *Homage to Cheshire* (John Sherratt, Altrincham, 10s. 6d.) consists of no fewer than 330 short poems in praise of his native county. As poetry this volume is necessarily uneven in quality; as a repository of Cheshire lore it should be of interest to all lovers of the English scene.

P. A. SPALDING.

Situations Vacant. By K. G. GREET. 48 pp. Epworth. 1s. 6d.

This little book surveys the whole field of occupations from plumbing to the bar. The survey is necessarily sketchy, but a great part of the book's value is in giving information as to where further details concerning certain careers or groups of careers may be sought. Special emphasis is laid on career as vocation, and fuller detail is given of those occupations which are directly or indirectly associated with the work of the Church. Reference in this section is primarily to Methodism, but the broad outlines would be very similar in the case of other branches of the Christian Church. An excellent starting booklet for those concerned in seeking the right career for themselves or others.

PERIODICAL PUBLICATIONS

International Review of Missions (January) includes the invaluable 'Survey of the Year 1955' by the Editors; 'What is a Christian School?' by Rev. W. R. Booth; 'South India: The Way Union Works' by Rev. T. S. Garrett; 'Experiment in Democracy: The New Villages in Malaya' by Rev. J. R. Fleming.

Scottish Journal of Theology (December) has 'The Unity of the Bible' by Prof. Ernest Wright; 'The Impossibility of God' by Rev. T. E. Pollard; 'The Eucharistic Sacrifice' by Rev. C. G. W. Nicholls; 'Baptism in the Church of South India' by Rev. T. S. Garrett; 'The Reformed Ministry in the Contemporary Church' by Dr. B. Citron; 'The Shepherd-Ruler Concept in O.T.' by Dr. J. G. S. S. Thomson.

London Quarterly and Holborn Review (January) includes articles on pastoral work—'The Pastor in the Bible' by Rev. H. G. G. Herklots; '... in the Early Churches' by Dr. Aubrey Vine; '... in 17th Century' by Rev. John T. Wilkinson; '... in 18th Century' by Dr. Leslie Church; '... and the Normal Man' by Dr. J. A. Findlay; '... and Psychology' by Dr. H. J. S. Guntrip.

The Baptist Quarterly (October) includes 'Thomas Thomas, 1805-1881' by Rev. D. Mervyn Himbury; 'The Theology of Evangelism' by Rev. J. Ithel Jones; 'Innocency Vindicated' (including the original text) by Rev. Arnold H. J. Baines; 'Sealing as a term for Baptism' by Dr. P. W. Evans.

Friends' Quarterly (January) includes 'Friends and the Law' by H. J. Cadbury; 'After Many Years' by J. M. Reynolds (describes a return visit to China); 'Attitudes in Africa' by Reginald Reynolds.

Expository Times (December) includes 'The Calendrical Hypothesis of the Origin of Mark' by the Archbishop of Quebec; 'Jesus and Moses in N.T.' by Dr. E. L. Allen; 'Evangelism Today' by Canon Moore Darling. (December) 'Conveying the Truth of the Bible' by Rev. Charles Smith; 'The Authorship of the Pastoral Epistles' by Dr. P. N. Harrison; 'The Impossibility of God' by Rev. Edward Burnley.

Church Quarterly Review (October-December) includes 'Boniface of Crediton' by the Archbishop of Canterbury; 'Faith and Society' by the Bishop of Durham (now Archbishop of York); 'Training for the Ministry' by Archdeacon of Derby and Prof. Alan Richardson; 'Dr. Johnson as a Churchman' by S. C. Roberts; 'Christ and the Pattern of the Christian Life' by E. J. Tinsley. (January-March) 'A Policy for the Future' by the new Editor, Rt. Rev. J. W. C. Wand; 'The Fourth Gospel: A New Commentary' by C. K. Sansbury; 'The Vatican and Politics' (unsigned); 'Thomas Becket and Thomas Moore' by J. L. C. Dart; 'The Community of Grandchamp' (unsigned).

Theology (December) includes 'The Marian Martyrs,' a noble tribute marking the quatercentenary of the deaths of Latimer and Ridley, by Prof. Norman Sykes; 'The Advent and Theological Language' by Canon F. W. Dillistone; 'The Christian Approach to Homosexuality' by Dr. R. P. Casey. (January) 'A Roman Catholic View of the Church of South India' by Père Louis Bouyer; 'The Annulment of Marriage' by Dr. Sherwin Bailey; 'The Inspiration of the Bible' by Rev. C. F. Evans.

Modern Churchman (December) includes 'Christianity as Philosophy' by Dr. F. H. Cleobury ; 'Benjamin Jowett : Preacher and Prophet' by Dr. E. D. Mackerness ; 'The Significance of Bishop Blomfield' by Dr. P. J. Welch ; 'Methodism and the Church of England' by Dr. C. J. Wright.

Yale Review (December) includes 'The United States and Yugoslavia' by Prof. R. Strauss-Hupé ; 'Could a War in Europe be limited?' by Prof. Arnold Wolfers ; 'After Stalin' by David J. Dallin.

Theology Today (January) includes 'The Transforming Power of the Gospel' by Prof. Otto Piper ; 'Theology and Therapy in Job' by Prin. W. S. Taylor ; 'The Rise of Marian Theology' by Prof. Georges A. Barrois ; 'Individual and Community in O.T.' by Prof. H. H. Rowley.

Review of Religion (November) has 'Demythologization—Crisis in Continental Theology' by Peter L. Berger ; 'The Conflict of Buddhism with Native Chinese Ideologies' by Prof. Richard Mather ; 'What is Religious Truth?' by Prof. Joseph Margolis.

Huntingdon Library Quarterly (November) includes 'A "Letter" on the Elizabethan Succession Question' by Mortimer Levine ; 'Defoe's Yorkshire Quarrel' by Prof. Spiro Peterson ; 'Notes and Documents' discusses Walt Whitman.

J.M.P.